The LUTHERAN

. . . "AND YE VISITED ME"

Children take homemade gifts to 86-year-old resident of a home for the aged

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5 CENTS

Out of Control

WE WERE PASSING one of the supermarkets and our attention was directed to a parked car by the cries of a four-year-old. His little face was filled with terror. Tears rolled down his cheeks. Between sobs he cried out again and again, "Is the car shut off? Is the car shut off?"

Moved by his cries we stopped and tried to assure him that the car was shut off and that his mother, who was evidently in the market, would soon return. Nothing we could do seemed to help.

Perhaps it was the movement of the cars passing by which gave him the illusion that he was moving. We have all had the experience of sitting in a train while another is passing—and having the illusion of moving. Perhaps it was this that the boy experienced. There he was in a machine over which he had no control. It seemed to be moving, taking him away from his mother, from security. He had no means of stopping it. In terror he cried, "Is the car shut off?"

Many people are like that in our day. They behold the ground on which they have stood, and in which they have trusted, moving under their feet. They sense they are in a world that is a monstrous machine, over which they have no control. They feel they are being carried away from security and have no way of stopping their world from driving on to destruction.

The child needed desperately to hear the voice and see the face of his mother. Only thus would he be reassured. We need desperately to hear the voice of God and see His face to be reassured. The machine, the universe, is not out of control, God is at the steering wheel.

—WALTER COWEN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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Next Week: HE COULD BE PRESIDENT OF GERMANY - By Carl F. Yaeger

THE CHURCH IN THE NEWS

Back to work

Two months in the U.S. hadn't been much of a vacation for Dr. S. C. Michelfelder. After 14 months in Europe as executive secretary of the Lutheran World Federation, he had come home for a little rest. Most of his time was spent in making speeches—from the Atlantic coast west to Des Moines, Iowa. On Feb. 14 he was sailing to Europe for the third time since the war.

On Feb. 2 and 3 Dr. Michelfelder had been interviewed by President Harry Truman and U.S. Secretary of State George Marshall. "Those men are well informed about the work of the churches in European reconstruction," Dr. Michelfelder reported. "They are eager for us to continue our efforts."

Strong endorsement of the Marshall Plan was given by Dr. Michelfelder. "But I told the President and the Secretary of State," he reported, "that we know this plan will not relieve our churches of responsibility for reconstruction of church life in Europe. We must have our own Marshall Plan for rebuilding the churches abroad."

The National Lutheran Council at its January meeting went on record in favor of the European Recovery Plan by stating that we "encourage our people and those who represent them in our Federal Government to give earnest consideration to the formulation of such a program of aid as will contribute most effectively to the early economic and social recovery of Europe."

Another four million

No reduction in the need for Lutheran World Action in 1949 was seen by National Lutheran Council representatives at their meeting last month. They set $4 million as the minimum World Action appeal goal next year. This is the same amount proposed for 1948.

Work in Germany is allotted $1 million. Eight other European countries would receive $665,000. Orphaned missions in Africa and Asia are scheduled for $750,000. The Lutheran World Relief program would get $500,000, and refugees $300,000. For work of the American Bible Society the World Action fund would supply $100,000.

A child-feeding program in the Russian zone of Germany, which will cost Lutherans $150,000, will begin next month. The World Council of Churches will make additional contributions to the fund. It is planned to give 120,000 children a 500-calorie meal each day for 12 weeks. The cost is $3.50 per child.

Secretary for Germany in the Reconstruction Department of the World Council of Churches is the Rev. Ian Wilson, who succeeded Dr. Stewart W. Herman —RNS

Listening post

Lutherans will have a representative

on Capitol Hill. The National Lutheran Council voted last month to establish a permanent information bureau there.

Purposes: To keep Lutheran churches informed on legislative activity. To conduct research in government organization and procedure. To represent the National Lutheran Council at conferences and maintain channels of contact with government executive agencies.

According to a Council spokesman, the bureau will serve as a "listening post" and not as a lobbying agency.

Brotherhood in Lancaster

In Lancaster, Pa., this month the white Protestants weren't satisfied with talking about their brotherhood with Negroes. Members of the ministerial association checked up on the circumstances of two Negro churches in town, Bethel A.M.E. and Ebenezer Baptist.

The churches were small, poorly equipped, much in need of repair. It would cost about $60,000 to fix them up. On Race Relations Sunday, Feb. 8, white Lancaster Christians were going to try to raise the money. Offerings for the Negro churches were received throughout the city.

Conscience of the community

In Tiro, Ohio, a tractor-trailer loaded with tools and sports equipment collided with a freight train. Contents of the big truck were scattered far and wide. People who came to see the accident stayed long enough to gather up hammers, wrenches, tennis balls.

"When they saw the tools thrown on the ground, they picked them up. They were affected by mob psychology. Most of the people didn't realize they were stealing," explained the Rev. Kenneth Stover of the United Brethren Church.

Mr. Stover and the ULC Pastor R. H. Miller set out to awaken the conscience of the community. Large wooden boxes were placed in front of the town's two churches and also the railroad station. People were asked to return the pilfered goods; no questions asked. One man turned in $500 worth of tools, golf balls, tennis balls. The boxes were soon filled.

Don't convert Jews

Jews who don't attend the synagogue "are our problem," say Rabbi William R. Rosenblum and Rabbi Ahron Opher, officers of the Synagogue Council. Protestant churches should spend their time trying to reclaim "the unchurched Christians, who greatly outnumber the unchurched Jews in New York City and elsewhere throughout the country."

The request for a hands-off policy toward the Jews was sent to Dr. Mark A. Dawber of the Home Missions Council of North America, who recently called on Protestantism to win "unchurched" Jews to the Church of Jesus Christ. Dr. Dawber had said that Protestants should aim their missionary efforts not at Jews who are actively enrolled in the synagogues, but at the million Jews who belong to no congregation.

Oldest missionary task of the Christian Church, beginning in the year 30, has been the effort to convert Jews to faith in Christ. Lutherans of the National Council churches have recently organized a "Department for the Christian Approach to the Jewish People."

"A vast majority of the Jews today have little to do with the synagogue, and are spiritually adrift," reports the Rev. Harold Floreen, staff member of the new department. A partial survey in Illinois and Indiana showed that Lutheran churches had received only 93 Jewish or part-Jewish individuals into membership. Most of them had been secured through Sunday schools.

Russians against Rome

In Moscow the word has been given that six million Roman Catholics are to be forced to join the Russian Orthodox Church. This plot is reported from Rome by the Vatican radio.

The people live in an area of Poland which was annexed to Russia after the war. Especially in Galicia and sub-Carpathia the Roman Catholic Church is being destroyed, the Vatican radio stated on Jan. 28. Four bishops who had been permitted to remain in Galicia disappeared recently into Russia. Catholic seminaries have been closed, and students drafted into the Soviet army. Priests have been deported and monasteries shut.

Large areas of land owned by the Roman Catholic Church in Czechoslovakia will be confiscated and distributed among farmers, it has been announced by the Czech land reform committee of the Ministry of Agriculture. "This new decision will greatly reduce church income," a church official states.

Protestants optimistic

Churches in Yugoslavia are full, and "the people indicate a great interest in religious affairs," reports the Rev. Robert Tobias, staff member of the World Council of Churches. He returned to Geneva this month after 10 days in Belgrade.

An agreement was reached for sending relief supplies from World Council headquarters to Protestant and Orthodox churches in Yugoslavia, Mr. Tobias said. "Not only does the government welcome outside aid through the World Council of Churches as an expression of good will and fellowship of Christians in other lands, but also offered to provide facilities through their commission on religious affairs to insure the safe arrival of goods at their destination."

Clothing, typewriters, books, bicycles, and other supplies intended principally for needy clergymen will be sent.

To National Lutheran Council headquarters in New York came a report last month from the Rev. Edgar Popp, Lutheran pastor in Yugoslavia. "The propaganda of the Vatican that the church is being persecuted is false," he said. "The Roman Catholic Church has always opposed separation of church and state. We Evangelicals have always fought for it. Now all the church groups are given equal treatment by the government."

Pastor Popp expressed the gratitude of his people for $10,000 sent to them in 1947 by Lutheran World Action.

Only Missouri

Missouri Synod is "perhaps the only church body doing spiritual work of any consequence" in Germany today "except for the distribution of literature by the World Council of Churches." This is the report of Dr. Lawrence Meyer, published in Missouri Synod's Emergency Planning Council bulletin.

Dr. Meyer, who made a survey of Emergency Planning Council's relief work, announced that Missouri Synod is looked upon with great favor in Europe. "Two years ago," he said, "what was known of the Missouri Synod was pretty much negative. . . . Gradually we became recognized as maybe too orthodox but yet a living and vibrating church ready to yield unselfish aid. . . . Today we are looked upon with highest esteem. It is believed we are the only Lutheran body which is really known."

Real Lutheranism

Part of the "unselfish aid" seems to be that of remedying what the relief

bulletin calls "a great lack of consciousness on the part of the German Lutheran clergy of what confessional Lutheranism really is."

This program will be advanced by sending Missouri Synod theologians to Germany "to wield a tremendous influence in behalf of the Pure Word." Arrangements have been made at Bad Boll, a resort 40 miles out of Stuttgart, for a series of seminars June 27-July 23.

"It is hoped through these seminars, to invite three groups of prominent European clergymen of 150 each for a period of 10 days, in order to discuss with them the Lutheran church, the position of the Missouri Synod, and other vital topics," the bulletin continues. "All seminars will be held by professors and pastors of the Missouri Synod."

Already the body is mailing 20,000 copies of *Der Lutheraner* into European homes twice a month. This is a magazine "that is spreading the name of Missouri Synod far and wide across Europe as well as proclaiming His word to Gospel-hungry souls." Under contemplation is a plan to increase circulation of this publication.

Europe tomorrow

Missouri Synod is also conducting work among the youth. Two students of Concordia Seminary have been sent to Germany to study youth conditions and, if at all possible, to organize youth centers. "Both men . . . will report periodically to Dr. F. E. Mayer of Concordia Seminary, St. Louis, keeping him informed on latest developments," the relief bulletin states.

Thirty German students are attending the Grosz-Oesingen Seminary. This is under the supervision and direct support of the Missouri Synod.

"Europe tomorrow is the youth of today," Dr. Lawrence Meyer has said, "and our greatest chance to influence these people spiritually, will be to supply the youth with adequate physical, as well as spiritual support."

Germany has been added to the 43 countries and territories in which the Lutheran Hour is broadcast. This is the report of radio preacher Walter A. Maier in The *Lutheran Witness,* Missouri Synod publication.

"With the amalgamation of the British and American zones," he wrote, "we hope to establish a Lutheran Hour chain broadcast which . . . will completely cover Germany. . . . With all our power we must bring Luther's message back to Luther's land."

Secret meeting

Efforts to convert German Lutherans to Missouri Synod Lutheranism are carried on outside the framework of the Lutheran World Federation, of which Missouri Synod is not a member.

Four members of the Missouri Synod were invited as visitors at the Lund meeting of the World Federation last July. Among them was the radio preacher, Dr. Walter Maier. These men made secret plans for a meeting with the German delegation. Germans present at this gathering reported that they were offered food packages if they attended various conferences which Missouri Synod representatives were planning in Germany.

"Much has already been done," reported Dr. Martin Graebner in The *Lutheran Witness* last July. "With more than 1,200 ministers we are already in connection. Practically all of them have received material help from us. Some of them are men of prominence and influence. It will be our task to strengthen them and assure them of our continued support to help them stand up for true Lutheranism."

WORLD NEWS NOTES

Elephants and buffaloes

BURMA HAS A SHORTAGE of elephants and buffaloes. It is hampering the restoration of her chief industry, production of teakwood for the world market.

The situation is due to the destruction of the great sawmills at Moulmein and Rangoon by the Japanese conquerors, and removal of immense piles of teak logs that were ready for shipment. The teak forests are virtually intact, but the logs must be brought in from the forests while the sawmills are being replaced. In unmechanized Burma, that means the old stand-bys, trained elephants and sturdy buffaloes, are needed for the haul.

Burma should make a deal with Uganda authorities. Plenty of elephants are there, though an average of 1,035 pachyderms have been killed yearly in Uganda since 1940. They have been multiplying freely in the Lake Edward game preserve, out of reach of hunters. Tourists have the shivery pleasure of watching the elephants close at hand, as they venture curiously near the tourist hotel on the lake's shore. The interest is mutual, also the fear.

Friendship among nations

"HANDS ACROSS the sea" may exchange humble things, yet build mighty bastions of good will. Recently Greenland gathered and shipped eight musk oxen to Norway to help replenish the herds destroyed by the Germans in their effort to subdue the Norwegians. On the other hand Norway sent 20 reindeer as a Christmas gift to Argentina for her bleak Patagonian area. Along with them were shipped generous supplies of the favorite reindeer diet—leaves and moss. This was to tide the deer over the period of becoming accustomed to plants that grow in Patagonia.

British Columbia has begun to send earthworms to Holland. These will replace the worms killed by the defensive breaking of Holland's dykes and by the bombing of the land. These exported worms have a special job allotted them beside their usual one of conditioning soil. They will leach the residue of salt left in the ground by the flooding, and thus restore the former fertility of the recovered Dutch acres. The first shipment from Burnaby, B. C., included over 4,000,000 worms.

Sugar-coated Marshall Plan

THE AMERICAN EXPRESS Company delicately suggests a way in which the financial burden of the Marshall Plan might be more palatably met. It would like among other forms of financial and commodity exports for European recovery, a recognized export of American tourists to Asia and Europe. These could contribute in a reasonable time as much as $14,000,000,000. The tourists, receiving for their individual expenditures a substantial amount of pleasure and satisfaction, would at the same time lighten the burden of taxation on the rest of the U.S. citizenry.

American Express implements its suggestion by pointing out that between the two world wars American tourists formed the largest single item of U.S. export to foreign countries. Of the 1929 national income of $87,000,000,000, about $700,000,000 was spent on travel. Think what might be done with a proportionate tourist export at the present national income!

—JULIUS F. SEEBACH

MICHELFELDER AND HERMAN

DR. S. C. MICHELFELDER and Dr. Stewart W. Herman spent a February weekend in Washington. Dr. Michelfelder spoke at a citywide Lutheran rally in Luther Place Church and Dr. Herman to a citywide youth meeting. Both of them during the day addressed the Lutheran pastors of the city. Monday morning Dr. Michelfelder went with Congressman Bulwinkle to call on President Truman.

This is a dots-and-dash report of Dr. Herman's address. More to follow on Dr. Michelfelder.

World Council reports on the overall European situation are more trustworthy than any other reports. The prophesies of their staff, observers, and representatives have been right. It is a remarkable tribute to the church's ability to act as an interpreter.

Our help to Europe has gone from west to east. We began in Holland, Belgium, and France. Now the greatest need is elsewhere: Romania, Germany, Austria, and parts of Poland, Hungary.

Dr. Herman cautioned against sending relief packages to everybody that writes an appealing letter. He told of an orphanage of 150 children which Lutheran World Action has helped. These children represent genuine need, systematically handled. "Could they write letters to America? Hardly."

OUR JOB is to strengthen the church so it may rebuild itself. Many American denominations are helping our Lutheran brethren and without any desire to proselyte. It is going to take the combined resources of the whole church to put the church of Europe on its feet. The church plan for relief is much like the Marshall Plan. Overlapping, duplication, and competition that characterized church work after the first world war is over.

Dr. Eugene Gerstenmaier who heads up Hilfswerk is a truly great man. He has 90,000 full-time workers, all supported by funds raised in Germany. Our contributions go through these workers. Instead of sending food and medicine, for example, in personal packages, it is much more economical to give money to LWA for wholesale purchases.

One of the statesmanlike services of the World Council staff has been to call conferences of church officials from various countries, face hard questions together, and overcome the national jealousies that have filtered down into the churches of these countries. The World Council has worked with these representatives and achieved in many instances a total plan of operation.

The church must be the model of world order to the governments of the world. The church must pioneer in establishing the pattern of world order. A united front in Christendom will give a demonstration of brotherly love.

The Christian minority in Europe will ultimately win if we give it adequate support. Communism is not making converts today. Connections we maintain with churches in the Russian zone are most important. It means to sincere churchmen there that they have friends beyond the "iron curtain." Russia is going to bow to a revival of the Christian faith. Except in Hungary, however, there is no revival going on at this time in Europe . . . but the seeds of such revival are there. The Marshall Plan is the way of hope that we are in this thing to stay.

—OSCAR F. BLACKWELDER

Last Word with Gandhi

By ROBERT PAUL ROTH

On the day Gandhi began the fasting which preceded his murder, a Lutheran missionary from America interviewed the leader of India's millions

"LET GANDHI DIE! Anyone who wishes to die in defense of Muslims does not deserve to live." I heard these words shouted in the streets around Birla House in New Delhi on the day Gandhi began his final fast.

Every Muslim shop on Connaught Place, the fashionable section of New Delhi, had been looted. Thousands of Hindus and Sikhs from the West Punjab roamed the streets in search of Muslims whom they might plunder, and thus take revenge for the slaughter and persecution they had experienced in their own lands.

Gandhi's idea of fasting in protest against harsh treatment of Muslims seemed a bit foolish to these refugees. They had lost everything they owned, and many of their loved ones.

Nehru heard the people as he came out of Birla House. "How dare you say this?" he shouted in reply to those who wanted Gandhi to die. "Come and kill me first." I heard these words and witnessed this turbulent scene on the morning of Jan. 13 as I came to talk with Gandhi.

I had been much confused about the state of affairs in India. It was in hope of getting answers to some of the problems that I sought opportunity to talk with Gandhi and Nehru that day. After my conversation, I must confess, I was more confused than ever. Now that Gandhi is gone, who can possibly see even a little way into the future?

On Jan. 13 I went to Birla House to see Gandhi, who had started his fast that morning. I stepped out of my car at the sumptuous palace of the great industrialist, Birla, who gave this house to Gandhi. I met Nehru coming out of the house, and asked to talk with him, which privilege he graciously granted me.

We went into the house and were seated on a silk-covered divan fully twice the size of an ordinary double bed. On it were several beautiful cushions and pillows. For a moment I thought I was back in Shah Jahan's palace in the early seventeenth century. I asked him about Gandhi's fast and its effectiveness, about the trouble in Kashmir, about the industrialization of India.

He did not think the fast would be effective. He trusts the United Nations much more implicitly than any American. He is frankly worried about India's future. Like every Oriental, and every European, he is envious and afraid of America. It is frightening how the rest of the world envies us.

GANDHI WAS RECLINING in his garden on a low cot with blankets and sheet. He was jolly and cheerful, not seeming to take the serious view of his fast that one would expect. He spoke very sorrowfully, however, about the rioting and killing in Delhi and the Punjab. He felt that his people had let him down and thereby made the British boast come true. India has proved herself unready for Swaraj (independence), but he still insisted that he could es-

tablish peace, if only the imperial powers do not interfere. He opposed Nehru's appeal to the UN. He said that India must first establish herself as a self-sufficient nation before she can enter into foreign affairs.

Do you know what it means to have over ten million people torn loose from their homes, stripped of all their property and sent out without hope of food or shelter? There is no possibility of charity in India because the rich do not give as in America and the government is bankrupt. The government can only give the refugees a few handfuls of rice a day, but nothing more is being done for them. At least in Europe an organized effort is being made to rehabilitate the displaced persons, but in India there is no hope for jobs and no land to be tilled.

Perhaps India is being born anew in a bath of blood. How can we Americans understand what is being fought for in this strange, Oriental country where Hindus and Muslims hate each other with a madness like the bitterness which Saul had for David? The issues involved are so complex as to defy explanation, but if we are to understand one of the greatest struggles of our time, we must at least make an attempt to untangle the threads.

There are two factors in the Indian problem which must be considered: the leaders and the people. They do not think alike. The leaders in India have been three powerful men, Gandhi, Nehru, and Sardar Patel. Each of these three has spoken in altruistic terms but they have by no means been in agreement with each other. Pakistan has but one leader, Mohammed Ali Jinnah, who is definitely in agreement with himself and knows exactly what he wants.

The people on both sides are superstitious and illiterate peasants and coolies, easily swayed and aroused to act as a mob. If you ask the people why they stab and slay their neighbors, they will tell you that their leaders have stirred them up. But if you ask the leaders, they will say that the people have gotten out of hand and cannot be controlled.

Can the leaders be trusted? Frankly, after talking with Nehru and Gandhi I was as confused as before. Since I have been in India I had heard Gandhi called everything from the second coming of Christ to anti-Christ. How could one understand this great old man who was both elusive mystic and hard-headed political realist?

Many Hindus, especially in South India, looked upon him as a saint who could do no wrong. One Brahmin told me that in 50 years Gandhi would be worshiped all over the world as Christ is today. On the other hand, in Delhi, a high government official said that Gandhi himself was ultimately responsible for the communal chaos in India, because he stirred the people's hearts and whipped up a bloody nationalist spirit which his own words and acts of love could not mitigate.

Nehru, on the other hand, is not so mystical, but he vacillates between the universalism of Gandhi and the extreme nationalism of Patel, and this divided loyalty weakens his political effectiveness. He sincerely wants peace, but at the same time, as Mr. Suhrawardy, ex-governor of Bengal, told me, "Nehru and Sheikh Abdullah of Kashmir are as thick as thieves." How can he have peace and at the same time keep Kashmir, a predominantly Muslim state, in the Indian Union?

Everything in the Indian problem seems confused. Sheikh Abdullah is a

Muslim, yet he is fighting for the accession of Kashmir to Hindu India. In East Bengal, which is Pakistan territory, there are more Hindu peasants than there are Muslims. In Indian territory are the great Muslim shrines and historical monuments. In Agra is the famed Taj Mahal, built by the Muslim ruler, Shah Jahan. In Delhi, the capital of India, is the great mosque, the Jama Masjid, which is to Muslims what St. Peter's in Rome is to Catholics.

If all the Muslims are driven out of Delhi, as it seems the Hindus and Sikhs are determined to do, what will become of this greatest of all Muslim temples? The strife in Delhi came very close to me when I engaged a *tongawalla* to take me to visit the Jama Masjid. While I was inside the great mosque, reverently examining the footprint of Mohammed and a piece of the prophet's hair, my *tongawalla* was lynched. He was gone, all trace of him had disappeared. His horse was gone, and his *tonga* was smashed to bits and left lying on the street before the steps of the Mohammedan shrine. His only crime was that he was a Hindu.

THE HOLD WHICH Gandhi once had upon the Indian people was something uncanny. Although this hypnotic control was fast waning, no one can deny the tremendous influence he exerted in stopping the Bengal riots a year ago, and no one can deny the purity of his motives in destroying communal hatred through the means of self-purification.

But what is this power which Gandhi wielded? Like a prophet from the Old Testament he made his life a living parable of what he wished to teach. For a time he lived in an Untouchable section of Old Delhi in order to demonstrate his identity with the outcasts of India, whom he lovingly called the *Harijans*, the "Blessed" or "Elect of God."

Then he moved to Birla House in New Delhi. This move was strongly criticized by the common people because they felt he had come under the influence of the great Birla industrial interests. In Birla House Gandhi enjoyed elegance such as I have never before seen in India. The house is a combination of seventeenth-century French classic architecture and Oriental splendor. One divan was fully the size of two double beds, covered with silk cushions and pillows. On one side is a small veranda leading to a beautiful garden with roses and marigolds and bougainvillea. Here Gandhi sunned himself, waited on by a bevy of young girls who had become a part of his Ashram. He wore a broad-brimmed straw hat like the Chinese coolies wear in the harbor of Hong Kong. Over his thin shoulders was draped a most exquisite white shawl of Kashmir wool.

He talked with lively vigor and surprising humor. His jocularity seemed to smack of the grandstand, however, especially during his prayer meeting. When I ask him why he had never become a Christian after coming so close at one time in his career, he replied, "I am a Christian, but I am not only a Christian. I am a Hindu and a Muslim as well."

"But," I said, "no one is a Christian unless he openly identifies himself with the body of Christ, the Church, with Jesus as Lord." To this he said that we make a mistake when we narrow ourselves to a single community. Every man can become Christ, if only he will purify himself sufficiently.

I COULD NOT HELP but think of T. S. Eliot's drama on the martyrdom of Thomas a Beckett, *Murder in the Cathedral.* Beckett, the true saint, was

unsuccessfully tempted to do the right thing for the wrong reason, to seek a popular martyrdom and rule from the grave. Gandhi said he undertook his fasts for self-purification and to induce others to participate in his cause for purity of heart. A more noble and Christian purpose could not be found. But in it one finds a subtle sophistication which should be absent from the true saint. He seemed to me calculating his spiritual strength all the time, testing his power over people. The sweet innocence of the Christian saint was not there. In short, there is the possibility that the way of love and sacrifice were cleverly perverted into a way of self-righteousness.

I CANNOT MAKE a clear-cut judgment. But this I know: in Gandhi there was tremendous greatness and power, whether it was from this world or from God. He has done much good in India, and much harm. He has brought independence and destroyed the pillars of the caste system. But he was unable while he lived to stop the mobs who cry for bread and shelter and cloth. It seems to me he would have demonstrated his love more effectively by using his influence to house and feed the refugees than by abstaining from his own meals.

Surrounding the religious and political leaders of India are the seething masses of poor people. To them independence and *Swaraj* mean nothing. They want to live in comfort and security. They want food and lands to work, just like the peasant folk of every other nation in the world. They are the terrible meek. When they are stripped of their lands and their loved ones, they become beasts, and nothing can stop them save the power of God.

There is a point of suffering beyond which a man cannot go. The Indians are past that point. They must have help from outside. To me the chaos in India only proves that no nation can exist in peace without an undergirding of moral purity in the people; but not merely moral purity, for that can easily become self-righteousness. Democracy must be inspired by the love which comes from God to man, not the vain, empty love which men talk about with fancy phrase.

Meanwhile Gandhi went gloriously on his mystic way, praying daily for peace with the fervency of St. Francis. First he read from the Quran and then from the Bhagavad Gita. When he had finished paying respect to Muslims and Hindus, he sang with Methodist exuberance, "When I survey the wondrous cross." What are we to make of such a man?

✠

CHRISTIANS ARE NOT BOUND by their own limitations. Through repentance and God's grace, we can find spiritual resources beyond ourselves for the fulfillment of Christian duty. In our blindness we can find new vision in the boundless resources of the Gospel. In our weakness we can turn to God, the never-failing source of spiritual strength. In our great need we can break the chains of past failure and become new persons in Christ.

—O. FREDERICK NOLDE, *Power for Peace*

Eight Congregations Join California Synod

By QUENTIN P. GARMAN

1947 advance in West Coast area establishes new ULC record

PULSATING WITH ENTHUSIASM and joy over the progress of the past year, Californians assembled for their synodical convention in First Church, San Diego, Jan. 26-29.

President James P. Beasom reported that eight new congregations were welcomed into membership. These are located at Loyola Village, Lakewood City, Pomona, El Monte, Pacific Beach, Yreka, La Canada, California, and Reno, Nev., and represent the largest number of new congregations ever received into the California Synod in one year. The Rev. James Oslund was introduced to the delegates as the pastor of the first National Lutheran Council congregation in Nevada.

Phenomenal was the fact that there was a larger increase in communing than confirmed members. Confirmed membership increased 1,446 or 8.85 per cent, and communing membership 1,800 or 16.80 per cent. Through four straight years the California Synod has achieved the largest percentage of increase in communicant members in the ULC. Baptized membership increased 2,103 or 9.05 per cent. In the past five years communing membership has increased from 6,582 to 12,575.

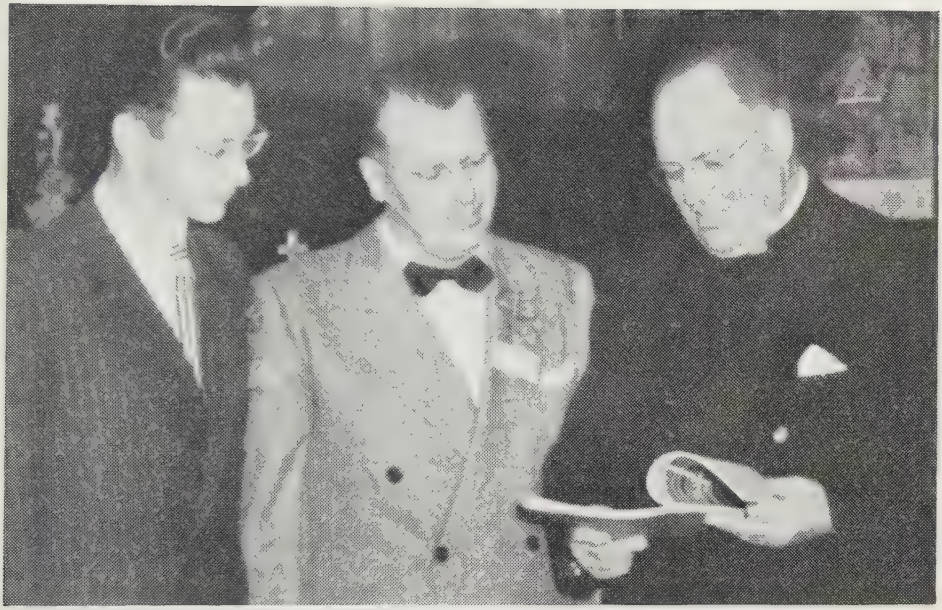
The treasurer reported that over three-quarter of a million dollars had been given in 1947. For the fourth consecutive year each church in synod was in 100 per cent bracket on payment of apportionment. The two-year goal for LWA had been raised almost 130 per cent.

THE MASTER'S MIRACLE for 1947 in the synod was the establishment of California Lutheran Home for the Aged at Alhambra. Pastor Edward N. Spirer was acclaimed as the "Man of the Year" for his consecrated efforts in this project. The Home was valued conservatively at $135,000. Present indebtedness

COLOSSAL . . . STUPENDOUS . . .

President James P. Beasom and others who reported on work of the Lutheran Synod of California employed no star-spangled adjectives at their convention last month. But all the Hollywood vocabulary would have been quite fitting and proper in describing 1947 achievements.

- Eight congregations had been organized since the 1947 synod meeting.
- Communicant membership of the synod increased 16.8 per cent, largest gain in the ULC.
- Every congregation paid 100 per cent of apportionment, and more than 100 per cent of Lutheran World Action quota.
- The California Synod accepted 200 per cent ULC apportionment for 1948 as part of the per capita benevolence quota for every communicant. Total benevolence budget in 1948 is $125,742—$10 per communicant.
- A California Lutheran Home for the Aged had been acquired in 1947 in the Los Angeles area and was already operating at full capacity.
- A youth leadership camp had been acquired by the synod in 1947, in the San Bernardino mountain area, and would open for its first eight-week season in 1948.
- The California Synod voted to establish a theological seminary.



PASTORS of two new California Synod congregations talk things over with President James P. Beasom. John Stump (left) has begun work in the Montrose-La Canada parish, California, and J. Edward Oslund at the Church of the Good Shepherd, Reno, Nevada

is less than $14,000. Mrs. Charles S. Izenour was honored for her work in organizing chapters of the Women's Fellowship of the Home. She was selected as the first woman representative of synod to join the delegation to the 1948 ULC convention.

Much interest was aroused in the promotion of the new church camp YOLIJWA (Youth Living Jesus Way), located at Seven Oaks, Calif. Each delegate received a carefully planned booklet explaining next summer's leadership training camp.

PRESIDENT BEASOM heads an executive committee for 1948 composed of the following elected men: The Rev. J. George Dorn and Dr. Albert B. Schwertz, vice presidents; the Rev. Paul H. Wolpert, secretary; Carl Bell, treasurer; the Rev. Robert Romeis and the Rev. Carl Tambert, clergy members; Leo Johnston, William Titmas, F. J. Bowman, and F. C. Noel as lay members.

Convention chaplain was Theodore Youngquist of Sacramento, whose devotional periods of leadership were high spiritual points during the session. Almost 200 attended a banquet at which the executive committee conducted an informal "Information Please" on the life of synod.

Dr. G. Elson Ruff, editor of THE LUTHERAN, was official representative of the ULC at the meeting. He interpreted the work of the church boards and agencies. His sobering pronouncements at the Lutheran World Action rally pertaining to European morale challenged churchmen to be prepared.

Dr. W. P. Hieronymus, president of

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South Carolina Synod Votes Work Among Negroes

By WYNNE C. BOLIEK

Large majority favor plan to start "community center" in Orangeburg area. Welfare, recreational, and educational work to be emphasized

BEGINNING OF WORK AMONG NEGROES at Orangeburg was approved by a large majority at the meeting of the South Carolina Synod in St. Paul's Church, Columbia, Jan. 27-29. The inner mission committee of the synodical board of social missions had made surveys in the Orangeburg area and contacted both white and Negro leaders. Its recommendation was that work be started as a "community center," doing welfare, recreational, and educational work.

Opposition in an hour-long discussion centered in the statements that "we are not ready to take over such work," "we are unable to finance it," and "this is the work of home missions." Those in favor contended that "we have waited too long now," "here is our opportunity to begin something definite," and "do we understand the command of Christ to say, 'Go into all the world, preach the gospel to every creature, except the Negroes in South Carolina?' "

The social missions board was authorized to "proceed with their program, to study the needs further, and begin the work." One provision was that the needed funds must not come from the synodical budget.

AFTER HEARING encouraging reports from Treasurer J. B. Ballentine, synod adopted a budget of $79,200 and institutional quotas of $28,325. Added to these items was $61,333 as the double apportionment quota for the United Lutheran Church.

Increased were the quota for Southern Seminary, the support for the synodical board of social missions, and support for the synodical board of home missions. Requests for a full-time synodical home missionary, a full-time synodical parish worker, and an office secretary for the president of synod were all referred to the executive board of synod.

Two special financial appeals to be held in the next two years were approved. One will be for Newberry College—$300,000 to increase endowment and $200,000 toward a building program. Other will be for the loan and gift fund backed by the synodical Brotherhood. Plan is to raise $50,000 by 1950 to promote home missions work.

This year was the first in the history of the synod that ULC apportionment was met in full, the first that the Lutheran World Action quota was met in full, the first that a conference in the synod met all apportioned items and all institutional quotas in full. Western Conference, which four years ago was at the bottom of the list of five conferences in contributions, hit the 100 per cent mark for these causes.

DR. ABDEL ROSS WENTZ, official ULC representative to the convention, spoke four times. At the opening service synodical president Karl W. Kinard challenged the delegates to live up to this "day of opportunity for the church." Zeb B. Trexler, president of the ULC

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If I Were Twenty-one

As told to JOHN MANGUM

By six leaders who have dealt with the problems of 1948's atomic world

A STOOPED, UNKEMPT MAN shuffled to the middle of one of Washington's busiest thoroughfares. There he stopped, turned around, and started back toward the curb. When he had pulled himself along a few steps he stopped again.

Frances Dysinger recognized him as the man who had brought his troubles to the inner mission office a few hours before. She slipped her hand under the arm of his tattered overcoat and asked, "Where are you going, Bill?"

"I don't know," he said with effort. "I am trying to decide whether to go this way or that way. I guess it doesn't matter."

BECAUSE IT DOES MATTER which direction people—and especially young people—take, I have asked six leaders to tell "what I would do if I were 21 years old today." Besides Miss Dysinger, the group consists of a prominent layman, a dean in one of America's large universities, a high-school teacher, the executive secretary of the Luther League of America, and a pastor.

They were asked to remember the major lessons of life they had learned and then to imagine themselves beginning a career in the world of 1948.

Although none of the six knew what any of the others were replying—nor who the others were, for that matter—they agreed almost unanimously on two points: 1) The discovery of atomic energy should make no difference in the planning of the Christian life. 2) Individuals and their needs are the most important things in the world.

God Had Other Plans for Me

"The world was going to hell when I was 21. It was going to hell in 1812. It was going to hell in 1776. Conditions are no different today. It still is going to hell."

Dr. Clarence C. Stoughton's fiery words matched his red hair. But he spoke quietly. No note of either despondency or fanaticism was in his voice. He was the picture of a man who had come to a realistic acceptance of the world as it is. Without disillusion he was doing what he could in his own way.

But his own way at 52 is different than it would be if he were 21. Today he is executive director of the Lutheran Laymen's Movement. Since 1916 he has had a career in the field of education and in real estate. The years have taught him much about life.

"This, first of all," he said. "I would put my life much more completely in God's hands and depend much more on his direction. That's a hard lesson to learn. It took me the whole 30 years since I was 21. Again and again God indicated what he wanted me to do with my life, but I was sure I knew better. Each time his will prevailed."

While in college, Dr. Stoughton puzzled over whether he should go into newspaper work or teach German. Conditions after World War I decided for him. He started out teaching history in high school in 1919. In 1935 he was elected president of Wagner College.

"I smile a bit when I reflect that only a few years ago I asserted with total assurance that there were three things I would never do: I would not travel any more. I would not work in Manhattan. I would not be a church secretary. I am now doing all three. God had plans for my life, and they were different from mine."

"The world is going to hell," says Dr. Stoughton. His picture at the age of 21 is on page 17.

If he were 21 today, Dr. Stoughton would enter the ministry. He is sure that the only solutions for the tremendous problems of the world are God's solutions. A minister's job is to help people understand them.

"Labor and management may come to a slightly better understanding because of some efforts of men," he said—sitting on the edge of his chair—"but the roots of the difficulty will not be reached until enough human hearts are changed. Society, as society, cannot be reborn. It is only human hearts that are reborn, and those one by one, and through God's grace."

He does not like the current picture

of society as an institution, as something apart and afar off. Society is simply men as they live together. Society changes only as individuals, who make up that society, change.

"My own experience with peace movements over a period of 25 years has been a hard confirmation of this truth. I came out of the first world war with the idealistic dream that wars must never happen again to this nation."

He worked feverishly in the League of Nations Non-partisan Association, the Emergency Peace Campaign, and many similar movements. He organized committees in his community. He arranged public meetings with distinguished speakers. He collected postcard signatures and sent them to Washington.

"Sometimes other enthusiastic members would stop me on the streets and confess their disillusionment," he said. "All the while we should have known better. We should have known the basic truth that this was the slow business of changing hearts.

"It could never be done by our efforts alone. This was but a part of God's objective to 'reconcile the world unto himself.' Something a man might say would open the way for God to change another heart. Something a man might do could make a few other men listen to God's voice. Man must never cease his striving. But—and here's the disillusioning word—let not man strive believing that in man's capacities alone is the lever with which to move the world."

As a pastor he would deal with people individually. Community service would have importance in making conditions better for the people about whom he would be concerned. But he would remember that this was secondary. His first job would be to say, "This is the word the Lord has for you."

"It is all right to go to meetings on race relations," he said. "But the place where the pastor is going to make a change is by working with the individual who needs changing."

Dr. Stoughton believes he could do his most effective work as pastor of a congregation of 300 or 400 members. In a church this size he could know all the members intimately.

He relaxed for a moment. Then he concluded: "It all sums up to this: I would know much less if I were 21 today than I did when I was actually 21. I would, therefore, seek out the older wise men and be patient as they told me their life-experience. I would be infinitely more jealous of time spent in idle and foolish endeavor. I would read more and think harder and work more energetically. Because I knew how little I knew, the search for wisdom would be infinitely more eager and intense than it was. . . . It would be exciting fun to try it again!"

Her Specialty...Black Sheep

A spark of anticipation flashed in Frances Dysinger's perky eyes when she was offered an imaginary drink from the fountain of youth. She swung around in her chair and exclaimed, "What! A whole life to plan." Immediately all her vitality was concentrated. It was easy to see why she had been chosen promotional secretary of the ULC Women's Missionary Society.

At 21 Miss Dysinger was unhappy because she always ended up on the side of the minority. Today she would emphasize this trait and become a social service worker. For career women she has some advice: "Waste no time weeping because you are not married. Too much remains to be done in the world. Too many downtrodden people need help."

"I would be a social worker," she declared flatly. She could be so sure about this because social work was not a new field for her. During 19 years she was executive secretary of the Lutheran Inner Mission Society in Washington, D. C. "I would go into social work," she explained, "because it would mean helping people who need help."

Miss Dysinger has always had a special love for the ugly ducklings of society. Symbolic of this characteristic is a whole collection of china black sheep that frolic on a shelf in her office. Always on her desk are two or three cards portraying black lambs. They are sent by friends who know her friendship for the downtrodden.

She first discovered this trait in herself while she was in college. At first it made her unhappy that she was always on the side of the minority. But she has come to accept it. She smiles with amusement over the fact that she was one of the two registered Democrats in her precinct while she lived in Oregon. If she had moved to Alabama she would probably have switched to the Republican party.

"There is nothing in the world besides people," she explained. "Money or position are important only as related to them. People are the only permanent things. Buildings crumble. Life goes on."

To PREPARE FOR work with needy people she would enroll in a church college. Her graduate work would be taken in a professional school of social work.

"Then I would do social work with the church," she said. "I could never make my greatest contribution through a secular agency. You must have the opportunity to show Christ to the person you are helping. The spiritual side of life must not be overlooked."

To her as an individual the discovery of atomic energy has made little difference. Her philosophy is that a Christian should not care whether he lives 100 years or dies tomorrow.

"The discovery might make us more urgent because of the danger of death to other people," she added. "If this world is going to last only another 10 or 15 years we have got to do more than just think that others should hear about Christianity. We must reach millions of people with Christ." Then as an afterthought she explained, "You do not always do this with a Bible in your hand."

Atom bomb or no atom bomb, however, she would never let a career take the place of a home.

"There are some women who are born career people," she said. "They should never marry. But the fullest, richest life is that in the home. That does not mean being a *hausfrau.* A shared life is richer than a life left to itself."

But she would "waste no time weeping" for any young woman that is not married. "There is too much to do." This she has well demonstrated with her own life.

He Would Ask More Questions

"I DID NOT ASK myself enough questions before choosing a vocation," complained Dr. John Conrad Seegers, who became dean of Teachers' College at Temple University last month. "I just went into the job that was available."

At Muhlenberg College he majored in English. When he graduated, the Allentown Preparatory School needed an English teacher. The two got together. Later he went to Lenoir Rhyne College as professor of English. He had much fun directing committees there, so he thought he would like to try administrative work. He accepted a position as principal of an elementary school in Wilmington, N. C. Since 1927 he has been associated with Temple University.

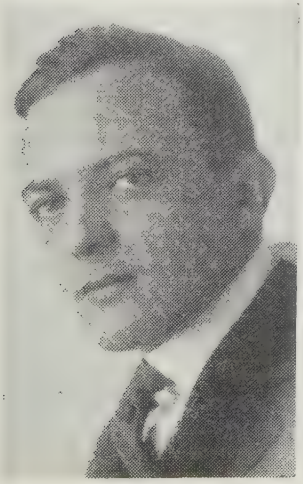
"If I could have looked forward 35 years at that time I would have done the same thing I did," he continued. "But I was lucky. I know a number of men who have floundered around for years because they just took the available job—as I did."

DR. SEEGERS has three questions that every young person should ask himself before deciding on a life work:

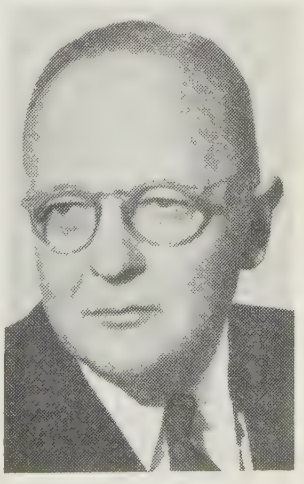
1) What is required for a particular job and do I have the requirements?

2) Does it offer opportunity for professional advancement?

3) Is it a job that will make me feel



Don't just follow your whims in picking a vocation, advises Dr. Seegers, dean of Teachers' College at Temple University. He would like to be a short story writer. But he would never choose that as a career "because I would starve. I do not have enough imagination to write fiction. You must know all you can about yourself before telling yourself what to do."



that I am pulling my own weight in society?

"Results of psychological tests should be an important factor in making a decision," he said. "You must know all you can about yourself before telling yourself what to do."

He used himself as a prize example: "If I had ability I would write short stories. Writing has influence on people. If nothing more, it gives people the kind of leisure-time activity that broadens their horizons. But I would not start to do that, because I would starve. I do not have enough imagination to write fiction."

For the person who is qualified to teach, Dr. Seegers is sold on teaching. It is a work of social service in which one guides young people through their most impressionable years. The manner in which they are led becomes a major factor in the wisdom with which they will live their own lives. The teacher is responsible for the development of character and emotional stability, traits equally as important as intellectual growth.

"I know adults who carry scars given them by early teachers," he said. "I know one man who has gone through life a stutterer because of his second-grade teacher. He was diverted from the ministry because of that. I know people who are timid because of inept teaching in the early grades.

"One young man I knew turned into a complete agnostic because of the wrong kind of instruction. He became so unhappy that he eventually committed suicide. Of course, other factors were involved. But his training was largely responsible."

ON THE OTHER HAND, many young people are greatly aided by teachers. The dean worked with one boy who was thoroughly cowed when he entered junior high school. His father was domineering. His mother was "a sort of vegetable." Result was that the lad had retreated from life and took no interest in anything. Already he had been expelled from two schools.

One teacher in the junior high approached him sympathetically. She discovered that he responded to art and music, so she spent hours fostering these interests in him. Today his future does not hold a career as an artist or musician. But he has advanced to high school and has found that he counts for something after all.

"For a teacher to be an understanding person is most important," Dr. Seegers said, gathering up the loose ends of the conversation. "He must be able to see what is in that youngster and make it grow.

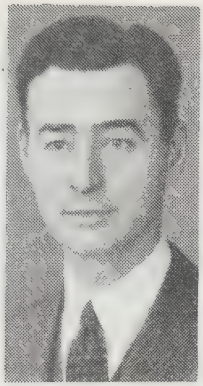
"That, in my opinion, is a contribution to society."

Build Lives... Not Professions

ANOTHER MEMBER of the "If I were 21" group would jump aboard the teaching train again. He is Alvin H. Schaediger, member of the ULC Board of Education and former president of the Luther League of America. "I have been teaching 21 years," he said, "and I know of no other profession except the ministry that provides such a varied program of interest and service to the youth of the nation."

Most of Mr. Schaediger's suggestions for life in the atomic age, however, could be tied to any vocation and look as if they had grown there. He is anxious that lives—not professions—be emphasized.

"I would complete my formal education in some field, even though I had been in the armed services," he urged. "This would bring me back to civilian thinking again along cultural lines." In his own life he has not let up. During the 10 years since he received his master's degree he has kept on pushing back his mental frontiers.



Keep pushing back the mental frontiers, suggests Mr. Schaediger, former president of the Luther League of America.

"I would become as active as possible in some worthwhile community service, like Boy Scouts, recreational programs, Red Cross, or the like. This would serve to direct my thoughts to constructive building again along community welfare lines."

FOR FOUR YEARS during the war Mr. Schaediger served in the OPA program in his community. More recently he has been connected with the local Red Cross fund drives. Extra-curricular activities of students in the Union City, N. J., high school where he teaches have a big chunk of his time every month Here he directed the general fund of the school clubs.

"I would participate in my church program in gratitude for all its service to me. And I would choose a vocation that would contribute to the betterment of humankind according to the abilities I had received from God. Unless a vocation contributed to physical or mental or spiritual welfare of the peoples of this world I would hesitate before accepting it as my life profession."

To be complete, he said, life needs one other important thing: "A life partner who would share in all my efforts in the home, in the community, in the church, and in the world."

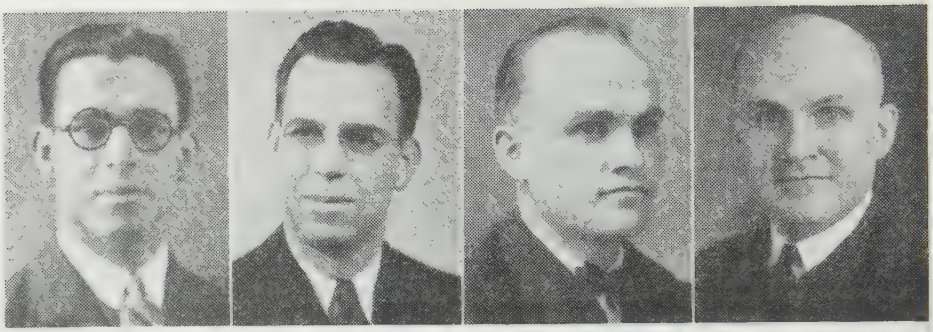
The one difficulty he would have with becoming 21 in 1948 is that he would want to marry the same wife again. Before he would agree to start life over he would have to find some magic potion to push back her years, too.

People are the World of 1948

BOTH PASTORS CAST their votes for the ministry. The Rev. Dwight H. Shelhart, who has organized 11 mission congregations in the Northwest Synod since 1938, said he would not wait a day to send his application to a seminary.

He had a pretty stiff fight with himself when he was 21. A career in business kept waving inducements in his face. He tried salesmanship for a while. But it was as satisfying to him as a water pistol is to a top sergeant.

"People are the world of 1948," he emphasized. "Machines and structures, money and business, books and newspapers, the governments of the nations,



"Pastoral work is like swimming," says Pastor Frease, executive secretary of the Luther League of America. "No matter how long you are away from it you want to get back."

"I'd seek to work with people," says Pastor Shelhart. "They are the ultimate of all life." When he was 21 he tried to start a career in business. It didn't work for him.

and most everything that may engage the energies of man are the creations of man. But people—souls and personalities—are the eternal creations of God.

"Why work with secondary things! If I were 21 I'd seek to work with people. They are the ultimate of all life."

THE REV. JOSEPH FREASE, executive secretary of the Luther League of America, would rally most of his energy for work with young people. "They are not more important than older folk, but they are more responsive. They are our hope of getting the world changed for the better."

Yet he would wish to do this through work with a congregation. "My heart has always been in the parish. I like to meet the same persons Sunday after Sunday. You can help people more if you know them well.

"Pastoral work is like swimming," he continued. "No matter how long you are away you want to get back to it. But somehow," and here he paused a long moment, "the Lord will not let me."

Pastor Frease left the parish in 1935 when the Ohio Synod elected him director of religious education and youth work. Three years ago the Luther League of America urged him to become its executive secretary.

To indicate the joys that march through the pastor's life he told of his relation to a man who had been severely injured in an auto crash. The patient had had almost no connection with the church.

"I called on him and asked if he would like me to pray," he related. "At first he hesitated. Then he said he guessed it would be all right. After that his whole attitude changed. He was always cheerful. When I visited he would ask me to pray and read the Bible.

"That was more than 20 years ago. But he still writes to tell how his life is different. Today he works closely with the church and serves on a council."

THE YOUTH LEADER warned that if a person did not feel rewarded from experiences such as this he should not enter the ministry. "If money or high position is your goal you would rise more rapidly in some other field."

He first learned the satisfaction that comes with such helping of others while

serving a little mission as a student at Hamma Divinity School. "I found myself in homes with people who were in real trouble. I was not always sure that I helped a great deal, but, even so, I was lifted up. I had the joy of knowing that the Lord had used me and blessed me at the same time."

Pastor Frease had a list of suggestions six items long for all young men, no matter what vocation was ahead.

1) Every boy should select one adult in whom he has confidence and take his problems to him. It might be his father. It might be his pastor. "Even after you are in the ministry," Pastor Frease confessed, "you need such a confidant. I shall always be grateful for two pastors in whom I confide."

2) Every boy at 21 ought to find a hobby. It will serve as a means of relaxation. It might become a way to make a living if one's health were to break.

Pastor Frease admitted that he had not done this. "I have missed something," he said. "My hobby as a kid was to work with Model-T Fords. I would tear them down and put them together again. But I can't do that with my car now. It's too expensive."

3) Every boy at 21 should start reading the outstanding classics. They contribute much to a well-rounded life.

4) "I think my prayer life has been the happiest experience of my life. Every boy should pray joyfully and read the Bible hopefully."

5) Every boy should learn to play and play to win.

6) "Learn what you want to do and do it. Most young people have ideas and dreams, but they are afraid to try them. Fulfilling ambitions will give confidence and stretch talent."

More Than Food and Raiment

Jane stormed into the kitchen with every line in her face betraying suppressed indignation.

"Mother," she said, "that's the *last* time I'm ever going to do anything for Mrs. Brown! You know how poor she is, and how I've tried to take some good, substantial food to her every week. I've never talked very long with her, but I did my Christian duty by helping to feed the hungry. Last week, when I didn't have time to buy any food, I gave her a dollar. Do you know what she did with it? She bought a phonograph record . . . a *phonograph* record!"

"What was the record, Jane?"

"Oh, some religious piece—'Nearer, my God, to Thee'—I think. And just when I was about to tell her what I thought of her foolishness, she started playing the old thing on that broken-down phonograph she has beside her rocking chair. She seemed so pleased with the record that I just left and came home. That's the trouble with poor people—they don't know the value of money. Imagine, buying a phonograph record when she needs food so badly!"

Jane's mother looked at her daughter with eyes of love and understanding. "Now, now, Jane," she said softly, "you are a good girl, but you have many things to learn. You'll have to read again the words of our Lord when he said, 'Man does not live by bread alone . . .'"

—Robert Clark

Teaching by the Sea

By AMOS JOHN TRAVER

Read Mark 4:1-34. Parallel readings: Matthew 13:1-35; Luke 8:4-18; 13:18-19.

"GREATER THAN EVER" was the crowd that gathered along the shores of Galilee to hear and see Jesus. He was riding on a rising tide of popularity. The common people heard him gladly for he spoke their language. He held their interest with his stories though only a few of them could catch his meaning. Indeed the parables of Jesus are still the subject of study by our most competent scholars and there is much speculation as to the exact interpretation of many of them.

Jesus wanted men to think through his Gospel. Religion had been taught too often as a set of formulas, ready-made and to be accepted because of the position and authority of the teacher. Jesus wanted disciples who would "see the point" of his parables and translate the principles into action.

The very form in which he taught became a sifting process by which disciples were separated from those who were willfully opposed to him or merely curious. Parables are like the pillar of fire in the wilderness which was useful to Israel but a hindrance to the Egyptians. It would be well to read verses 10-12, 21-25 and 33-34, before considering the three parables of Mark 4.

THE FIRST parable (vs. 1-9) has been titled "The Sower" by tradition, but is much better named "The Soils" by more recent Bible students. The purpose of the story was to emphasize the responsibility of those who heard. Jesus was broadcasting truth as the sower cast the seed over the fields. Whether the seed would grow depended on its reception by the soil. Indeed it depended on the character of the soil. This parable is unique in having a clear explanation by Jesus (vs. 13-20). No doubt Jesus did this for his disciples with other parables, but this explanation got into the record.

There are at least four types of hearers today as well as when Jesus spoke from his boat-pulpit to the congregation on the shore. There are the hardened, like the paths through the fields, trodden by the feet of many. Their lives are too full of this and that to give Christ a place. Or life seems to have trampled them with bitter and disillusioning experiences.

There are the shallow, highly emotional hearers who accept Christ for a time, but soon are wooed away by some new Messiah. Or they desert him because discipleship is so costly.

There are the half-converted who try the impossible task of serving God and Mammon. Riches and worry are a strange couple. How often Jesus noted wealth as the enemy of spiritual life! Like a field full of weeds, life gets too full of worries about what we shall eat, or wear, or how we can get the money we need, or how we can spend or invest money for the greatest enjoyment or security—these and a thousand other worldly concerns leave no room for Christ.

There are the responsive hearers who believe and translate their faith into life. It is through them that Christ is still witnessing to the world.

TWO KINGDOM parables follow. The

first answers the question how truth grows (verses 26-29). While the parable of "The Soils" stresses our responsibility for accepting the truth, this parable guards against human pride at Christian accomplishments. The life is in the seed. There is divine dynamite in Christian truth. The source of a fruitful Christian life is in Christ. Grace is pure gift. Of ourselves we can do nothing, *nothing!* Christ grows within us as the seed-life grows into blade and stalk and grain. The Christian who is not growing in that normal fashion is in the process of dying. It should give us pause to remember that to stop growing in grace is to begin dying. We should be reminded too that we are completely dependent on Christ for Christian growth. We need Bible study, sacraments, prayer, praise and thanksgiving as channels of power for Christian action.

THE SECOND brief parable encourages the Christian minority in a huge non-Christian world (verses 30-32). The mustard seed was proverbially small, yet it grew into a tree large enough to shelter birds. The dynamic was in that little seed and that made it vastly different from a grain of sand. If Jesus were teaching today he might well use the energy contained in an atom as a parable. One with God, one in whom God dwells, is always a majority. All human standards of measure fail.

Our definitions of big, or large, or strong, or many, will not do when we consider the power of Christ. It is not quantity but quality that counts in the Kingdom. The Gospel Jesus taught by the sea was accepted by such a pitiful minority! And those who believed were of the least influence in Israel. Yet Christ in them became a force mighty enough to win Rome and the world. "Only God knows what he could do with one life fully consecrated to him." In our pagan world how much we need to hear again the parable of the mustard seed!

Storms on the sea and on the shore will engage our attention next week.

O GOD, Who Through Thy Son, our Saviour, Jesus Christ, hast made known Thine everlasting righteousness and Thine eternal love: Make me very humble, when I think of Thee; destroy within me all false pride and all dependence on myself; help me to see and know my sin; but hold before my eyes the Cross of Jesus Christ, Thy Son, and give me such faith in Thee, through Him, that I may have from Thee forgiveness of my sins and everlasting life; through the same, Jesus Christ, our Lord. Amen. —CHARLES M. JACOBS

Nothing too bad to be incurable; nothing too good to be hoped for; nothing too high to be attempted; nothing so precious that we cannot afford to give it away. Yes, even that! For there is that within the hero which is so rich that he can afford to give his very life away, and be none the poorer. —L. P. JACKS

A New World Opening?

I'M STILL FEELING the effects of my fall on Ash Wednesday. It is silly that I should, for at the time I didn't seem to be any the worse for wear.

Trying to get up out of the soft cold stuff was quite a feat, for it kept sliding out from under me. I had just struggled to my knees when I heard people coming.

"Oh, look," I heard in Mrs. Buxton's soft, rather childlike voice which goes so oddly with her matronly appearance, "is that woman hurt?"

"Are you hurt?" asked her husband. "Let me help you up. Why, it's Mrs. Lathrop!"

"Mrs. Lathrop! Oh, dear, are you badly hurt?"

I was so embarrassed by my predicament and so eager to relieve their concern for me that I insisted there was no real harm done. I was covered with snow from the shoulders down and my white-capped knees didn't feel very comfortable. Otherwise I seemed to be all right.

Oddly enough the thing that bothered me most was the thought that I had insisted on Mark's going to church and now I wouldn't be able to go to the service myself. "I'll have to go home and change, but I'll probably be able to come over for the last part of the service."

"You'd better take a good hot bath," Mrs. Buxton advised. "You are probably more chilled than you realize."

"We'd better walk home with her, dear," said her husband. "Make sure she's not going to tumble again."

"I wouldn't dream of letting you! I'll go carefully this time and watch out for any tricky bits of ice. I'll be fine as soon as I get this wet stuff off."

AFTER MUCH PROTESTING on both sides, they finally went on to church. As I came to our door, I met Mark coming out.

"Mother! What under the sun has happened to you? Are you hurt?"

"No, I'm not hurt, and I wish people would stop asking that!" Laughter and anger were fighting for mastery and it was a toss-up as to which was going to win out. Somehow I managed to control both. If either one got loose, I wasn't sure where it would stop.

"Well, if you're not hurt, you must be practicing up to be a snowman. Want me to help you into the house?"

"No, you go on to church. If I hadn't stayed to talk to you so long, I wouldn't have been hurrying too fast to look where I was going."

"So it's my fault, eh? Next you'll be telling me it was my evil thoughts brought the calamity on you!"

"Well, run on before *my* evil thoughts get out of hand. This snow is beginning to melt around my knees."

"At least your hat is all right. I'd hate to see a beautiful antique ruined." He opened the door for me, but I was too upset to respond properly to his sally. His voice deepened to a tone of genuine concern. "Sure you don't want me to help you?"

"Honestly, I'm not hurt a bit. I'll be with you in a jiffy."

IF I HADN'T made such an issue of Mark's going, I might not have felt quite so determined to get to church myself. As it was, I shook out my coat and

skirt, stripped off the soggy wet stockings, gave my knees a swift rub, donned dry clothes, and reached the church before the sermon. I slipped into a seat at the back—there was plenty of room—and smiled across the church at Mark who was sitting with some of the Luther League youngsters.

It was near the end of the sermon that I began to feel my aches and pains. A vague discomfort under my right shoulder blade seemed to grow constantly more annoying. I tried to ignore it and concentrate on what Jerry was saying. Then my left knee began to bother me. Soon the two pains seemed to meet and merge until I was one dull ache from head to foot.

Resolutely, I lifted my thoughts above the physical. The beginning of Lent always brings a new sense of dedication to eternal values as well as renewed fellowship with our Lord. I was determined not to let my foolish accident spoil the moment.

After the service, I had to take some goodnatured teasing about my lateness, which I would not have minded ordinarily. Jerry has often said—though I know the idea is not original with him—that in this modern day we are so afraid of sentimentality that affectionate raillery is our most sincere expression of esteem. I hope he is right for we both inspire plenty of laughter. When I felt myself growing impatient, I knew there must be something radically wrong with me.

THE NEXT DAY I was so stiff that I could hardly move. Dr. Sullivan ordered hot baths and massage and laid down the law about going out for the next day or two, even to the World Day of Prayer service. "You say your prayers at home," he directed. "In fact," and he looked at me quizzically, "a little more praying in your own closet and a little less running around to meetings wouldn't hurt you a bit."

"I wonder if you go around giving that sort of advice to other members of the congregation," remarked Jerry. "No wonder our attendance isn't increasing as it should!"

"Far from it!" The doctor threw back his head with a hearty laugh. "You'd be surprised how many of my patients need to get out of their routine of working too hard to get too much money to spend on too much play. They need what the church has to give and where I think they'll listen to me I tell them so."

When the doctor had gone, Jerry was quiet. He walked around the room picking up objects and setting them down again. At last he smiled.

"THERE'S AN IDEA trying to get through my head, but I haven't quite got hold of it. It's tied up somehow with what some of our church leaders have been saying about our needing the spiritual strength of Europe as much as they need our material help." He was snapping a rubber band as he spoke. "I feel somehow that this world situation gives us a chance to cut away the cords that bind us to our deadly scramble to keep up the standard of living and live like pioneers of a new era—if we would only grab the chance. If we'd try keeping up with the apostles instead of the Joneses we might find a gateway to a whole new world."

He was about to go on, but I couldn't take any more. "That would be fine. Especially if in that brave new world my back would stop aching."

Jerry hasn't brought up the subject since, and I haven't had the nerve to after being so unpleasant. But the idea has been nagging at me all week.

Personal Problem Clinic

Smoking

Some of our people smoke in the church —especially at weeknight meetings and at fellowship affairs. Sometimes there really is a "smoke-filled room." A few men begin smoking in the sanctuary after the church service—they can't wait till they get out. Even the pastor smokes in the church while getting robed before the service.

It seems to me that this habit shows disrespect for the house of God.

Smoking isn't a moral problem—unless self-injury from excessive smoking or violating other people's rights be held immoral. It is a practice, approved by some, despised by others, which needs to be viewed in a calm, objective manner. Unfortunately, both its defenders and its opponents frequently get their feelings heavily involved in discussing the question.

A prominent psychologist has declared that all smokers become impolite. He meant that they insist on smoking anywhere—even in the presence of people to whom tobacco smoke is offensive—and ignore the feelings of other people.

A few years ago it was customary to request permission to smoke in the company of others—particularly where ladies were present. But the great increase in smoking on the part of women has fostered the feeling that no one need ask permission anywhere. The upshot is that a non-smoker or objector is put in the position of being a "peculiar" or abnormal person.

In certain parts of the church building, when there is general approval, there is no reason for restricting smoking. The matter of politeness, however, ought to be considered. Smoking in the sanctuary is always out of place.

On this question—as on many others —generous tolerance and consideration should be used by everyone—whatever his practices, attitudes, or views.

Which way?

We've just moved to this western city. We have always been Lutherans, but in the section of the city where we have been lucky enough to find an apartment there is no Lutheran church. There are several churches of other communions, however. We have to travel nearly five miles, taking two buses, to get to a Lutheran church.

My wife has proposed—and urges very strongly—that we shop around the churches of the community, and that, if we find one we like, we unite with it. I very much prefer to stick to my own denomination, even though it does involve traveling on buses and spending 45 minutes in getting to church each Sunday morning.

Naturally one prefers his own spiritual household, and if his convictions run deep enough he'll be ready to pay a price for them. Whether the price of inconvenience, time, and a break with one's lifelong religious practices is too high—well, that's a matter which only you and your wife can decide.

You'll have to weigh the alternatives against one another, giving due weight to every factor. Can you discard one conviction and put on another, as you change hats and coats? Can you readily break with your entire past of practice, belief, and attitude? Where will your children attend Sunday school? Where will you find friends? What quality of transportation is available? Should carfares rather find their way into support of Christian causes? May you not find yourselves in the midst of ways that may prove less and less acceptable?

Ask God's help in settling this problem, try to reach a family accord, and then put your best into church and home life. —EARL S. RUDISILL

Journey through Faith

Personal Religion. By Herbert C. Alleman. Muhlenberg Press. 124 pages. $1.75.

This little book takes me back to Seminary days on "the Hill" at Gettysburg when I made my periodic visits to the Alleman home on the corner where the avenues meet. After a warm greeting at the door by the gracious couple, I would climb the great staircase with Dr. Alleman to his cozy study where a green lamp hung low over a modest desk covered with Hebrew texts and commentaries. But I did not sit down with the scholar (and that indeed he was) nor with the professor (and an excellent teacher he was), but with an amazingly wise and kindly counselor.

The author of this book has always impressed me as being a remarkable combination of Mark Twain and some ancient Hebrew prophet. The authentic note of "thus saith the Lord" sounds clearly in everything he says, but intertwined with the prophetic theme are minor melodies which dance and sing with humor both deep and disarming. It was such a joy to listen to him that, though student days are long since done and he is now retired, I continue to make an annual pilgrimage to his door.

This little book takes me back. For here are many of the favorite subjects of our talks. Here are many of the quotations he used with such striking effect. Here are many of the anecdotes which opened as windows into the kingdom of truth. God, living in two worlds, the drag of our nature, faith, prayer, conscience, conviction, temptation, character, the Church, the Bible, the Christ, eternal life. . . these are a few of the subjects of the three-page chapters, and they sound the dominant chords of personal religion at its best.

The quotations, always an integral part of the text, represent the overflow of a lifetime of wide reading. And the stories—stories never found in those artificial collections of "illustrations for preachers"—have the ring of reality like the parables of Jesus.

Every student of Dr. Alleman will want a copy of *Personal Religion.* He will want it to use with his young people. He will want it to place in the hands of those standing on the threshold of faith. He will want it to give to those who need reassurance in some dark valley of doubt or despair. He will want it to read alone when his ministry is slipping into professionalism. He will want it just to have this professor as a permanent guest in the study.

But this is not a volume for Dr. Alleman's students alone, although they will have a special interest in it. This is a book for every man. For *Personal Religion* is not an exegetical nor yet a theological treatise. It is rather a personally conducted tour through the realm of faith by one who has been at home there for many a golden year.

DONALD R. HEIGES

New York City

Rural Church

The Small Town and Country Church. By Edwin A Hunter. Abingdon-Cokesbury. 140 pages. $1.50.

Here is a little book on the country church whose author has his feet on the ground. It is especially commended to those who are endeavoring to work out a policy for our rural church. It will help them to be practical.

The author is prominent in Methodist circles in Texas. He has spent most of his ministry in rural areas.

The argument is this: The country church still furnishes more than 50 per cent of our ministers and leading figures in public life. Of 58 U.S. Senators 41 were

born in the country or small town. Of 63 college presidents 53 were born in country or small town. Thirty-five of our present governors were born in communities of less than 2,500.

The farm is best home of the family, main source of national wealth, foundation of civilized society. The church has a responsibility to the land. Its fertility is the foundation of national wealth. The rural church is prosperous in direct proportion to the conserved fertility of the soil. The church bears a responsibility for community health, for recreational life that will keep Jack from being a dull boy, for community agencies such as farmers' clubs and home demonstration clubs.

The church must know the problems of its community, have a program adapted to the rural needs, and find ways to serve the community. As examples of successful rural ministries he cites the work of Charles Kingsley and of John Frederick Oberlin.

Some of us feel that the whole approach to the rural church problem is wrong. We are told we must devise ways and means to "save" the rural church. When we forget that and find ways by which the country church may serve its community we need not worry about its future. If the rural church really serves its community its future is safe. This author has the right idea, and presents an amazing array of trustworthy information.

Parrottsville, Tenn. W. C. Davis

Diagnosing Our Time

The Sin of Our Age. By D. R. Davies. Macmillan. 147 pages. $2.

Limits of space permit only a tiny snapshot of this book, truly great in quality. Only 147 pages, but they are condensed, concentrated calories of facts, thought, logic. There is no padding.

The author takes the patient, a seriously sick one, "Our Age," into the clinic and gives him a thorough going over from head to foot. He doesn't stop with a mere stick-out-the-tongue technique. He takes the patient through all the tests. He starts with the infancy of the Modern Man and the Modern Age, both beginning in the Renaissance, the Reformation, and the French Revolution.

Then he reads, studies, analyzes the reports, the results, the symptoms. He diagnoses the symptoms and the facts, and in the last chapter gives the prescription which is the only specific for the disease.

This is the diagnosis: The sin of our age "is the enthronement of Man at the center of life, being and thought."

"Glory to Man in the highest; for *he* is the Master of things."

This modern age in its delusion has dethroned God and has enthroned Man! Thus man, humanity, becomes the self-existent absolute, and the center of being, man the cosmic center! Gone is the belief, the vision, the pull, of the other world. Man is one-dimensional, a *one*-world man.

In substance, the author shows that our age has been another Esau, selling, bartering away its spiritual and eternal birthright for a mess of pottage—and he is finding that the mess is *souring*. Of course, the prescription and the specific he gives for the cure is a return to the Christian faith and life. Pastors and laymen will find the book very worthwhile, enlightening, stimulating. Henry C. Roehner

Uniontown, Ohio

Or Forfeit Freedom. By Robert Wood Johnson. Doubleday. 271 pages. $2.50.

The management-labor relations of the Johnson & Johnson Company have often been cited as a good example for American industry. Mr. Johnson, chairman of the board of directors of this company, describes the manner in which "people must live and work together" if they are to avoid forfeiting their freedom.

Everyday Science for the Christian. By Theodore L. Handrich. Concordia. 188 pages. $2.25.

Missouri Synod version of the origin and development of life in the earth, derived from the verbal-inspiration theory of Scripture.

Across the Desk

Philadelphia, like most of the other larger cities in North America, has not only notable places to which tourists are directed, but a goodly number of prominent citizens of whom its after-dinner speakers have been wont to boast. Of these there was one whose quickness of repartee and fund of striking statistics made him a popular guest at civic functions, by name Edward J. Cattell. In 1926, in connection with the sesquicentennial of the Declaration of Independence and the city's celebration of the anniversary, he was sent across the continent to state the attractions of the Quaker City which, in his opinion, had that on which to appeal to the pride of its inhabitants.

Naturally, when he contrasted the charm of his own city with that of Boston, New York or Chicago, he occasionally encountered retorts. The story goes that on one occasion he directed attention to the complicated streets of old Boston and the difficulties that strangers encounter in their efforts to get to a certain address in the old city. The crooked streets had bewildered him, he said. But the toastmaster of the occasion rescued Boston from Mr. Cattell's jibes by remarking that if Boston ever became as dead as Philadelphia it would "likewise be laid out straight."

It cannot be denied that William Penn's plan of the city that he founded was strictly plain and rectangular. The space between the Delaware and Schuylkill rivers was subdivided by numbered streets running north and south and by named thoroughfares extending east and west. The natives of the Quaker City will tell you that in no metropolis can a place be more easily located than in the city planned by this beneficiary of equality, freedom of worship and provisions for peace. Perhaps the rectangular method of laying out the city was unusual, but probably it truly presents the ideology of a sincere Quaker who despised frills and fancies.

Surrounding settlements

But within the first century after Penn's initial visit to the Western Hemisphere in 1681, settlements of colonists surrounded the area originally mapped by Penn for his central city. The roads to these subordinate communities were is only one or two instances extensions of the highways laid down for the city. By the time the revolution was completed and the constitution of the United States of America drafted and adopted there was a thriving exchange of commodities among them, and several were organized into municipalities. We suspect that some of them were described as country villages. They still remind one of the pre-colonial days of the city's life by retaining earlier names and traditions.

Sure to attract the attention of visitors is the route southward through Chester, Wilmington and Baltimore. East and north was the road traveled by horseback riders, by coaches and other vehicles to New York and Boston. It seems safe to assume that they were much traveled. For example, George Washington's journeys for both military and political purposes were over this route. It was in his day an established highway which had probably been first marked along the rivers and through

the forests by Swedish colonists who had settled in Wilmington and built the famous "oldest" church in the area of the Delaware River.

Now heavily industrial

A small section of the entire route is now known as Woodland Avenue. As such, it begins in one of the old and still independent suburbs, Darby. It carries a heavy traffic, due to the large number of comparatively small stores that supply the needs of a thickly settled, mostly two-story community. Its street cars are numerous, usually crowded with men and women employed by Baldwin Locomotive Works, a General Electric plant, and other "heavy" industries. There is a branch line, the cars of which carry the number 12. Our particular interest in them is due to the fact that they pass the Muhlenberg Building to which we journeyed five or six times per week for a quarter of a century.

A degree of historicity is conferred on this otherwise rather drab street. Among the properties one passes as a rider on No. 12 car is a comfortable looking Naval Home. One occasionally sees veterans of that arm of the services on the spacious grounds that surround the occupied buildings. But the more fascinating traditions are those that connect with the colonial and revolutionary periods of American history. The present name of the street is Grays Ferry Road. This title goes back to the eighteenth century and to the claim that during General Howe's occupancy of Philadelphia his sentries patrolled the ford.

Reduced visibility

We ourselves took note of more recently existent circumstances, among them odors that came from paint making, an asphalt production plant for roofs and highways, and a garbage reduction plant. But a more powerful influence was induced by the fogs which seemed to have a preference for that particular portion of the city. The effect of excess water vapor on vision was aggravating, but the permeation of the fog with smoke, city dirt and by-products of the factories, past which this carline carried us was unpleasant to smell and doubtless mildly injurious to the health of the thousands of workmen for whom the factories provide employment. Our lungs are made for pure air and our eyes for sunshine. A fog may become a refuge but only from a greater ill.

We suggest in connection with this appraisal of the effects of a fog, that the evil influences generated by vice and sin are the antagonists of complete consecration to doing the Lord's will. One does not see the bright sun nor enjoy the stimulation of its energy, if a fog intervenes. Similarly, the spiritual destructiveness of evil environments and companions hides the vision of His presence from us. Even more harmfully it sets up antagonisms to goodness and godliness. Philadelphia's mayor seems to have taken seriously an accusation that the city is dirty and smoky. The two combined with other destructive forms of environment can explain the "corrupt but contented" attitude with which the metropolis of Pennsylvania has been charged. Endurance of saloons, taprooms and vice centers may not involve such crimes as murder and robbery, but any community that does not cleanse itself of what is sometimes called petty vice is encouraging the befogging of its people and creating serious moral hazards.

—NATHAN R. MELHORN

South Carolina Synod . . . (From Page 16)

Brotherhood, spoke at a banquet sponsored by Central Conference men. James B. Wessinger, president of Central Conference Brotherhood, was in charge. Dr. James C. Kinard, president of Newberry College, was toastmaster.

Dr. Paul M. Kinports presented the report of the examining committee. Approved for ordination were Voigt K. Kleckley, who has accepted a call to Ridge parish, Leesville, and William Bischoff, whose acceptance of a call is pending.

Several ministers who had entered synod during the past year were introduced. These included: Pastor Paul E. Monroe, Jr., Newberry, from the Maryland Synod; Pastor John W. Mangum, Columbia, from the Virginia Synod; Dr. Harold L. Creager, Columbia, from the Canada Synod; Dr. Paul Heisey, Newberry, from the Indiana Synod; Pastor George A. Phillips, Charleston, from the North Carolina Synod; and Pastor Fred E. Dufford, Charleston, from the Virginia Synod.

Pastor Ben M. Clark, Walhalla, who serves as part-time student pastor at Clemson College, reported that plans were in progress for the erection of a Lutheran chapel at Clemson. Though additional funds were needed, work was scheduled to begin on the project within a few months.

Enlistment of more men for the ministry was urged by Dr. Charles J. Shealy, vice president of the board of Southern Seminary. Dr. John L. Yost, president of the school, pointed to the large number of vacancies in the southern territory and to the need of many new mission congregations.

The synodical board of home missions reported a number of points ready to be occupied as soon as men and money are available. The Rev. Virgil Cameron, former army chaplain, will begin work soon in the Valentia Hills section of Columbia. Students from Southern Seminary have been conducting services in this area for almost a year.

The report of the Newberry College board was presented by Ames Haltiwanger, chairman. Speaking also were Dr. James C. Kinard, president of the college, and Julius Schroeder, chairman of the finance committee of the board.

Delegates elected to represent the South Carolina Synod at the 1948 convention of the ULC were: Clerical—Dr. Karl W. Kinard, Dr. Carl B. Caughman, Dr. Wynne C. Boliek, Pastor L. Boyd Hamm, Pastor F. W. Brandt, Pastor W. H. Lefstead, Pastor L. A. Wertz, and Dr. Paul M. Kinports. Lay—J. B. Ballentine, Dr. James C. Kinard, Deems Haltiwanger, H. Odell Harman, James B. Wessinger, N. E. Derrick, Julius Schroeder, and B. T. Bodie.

Synod followed a custom inaugurated last year of having the regular devotions at the middle of morning and afternoon sessions. Messages were brought by Mrs. W. J. Moretz, Deems Haltiwanger, and Dr. Abdel Ross Wentz. On Tuesday evening Dr. John L. Yost spoke on "The Church in Japan Today."

A constitution was approved for the jointly owned Lutheran assembly grounds at Arden, N. C. "Lutheridge" was the name chosen for the project. Synods co-operating are North Carolina, South Carolina, and Georgia-Alabama.

Report of the Lowman Home was given by Dr. Wynne C. Boliek, president of the board, and Mrs. R. W. Sease,

superintendent. . . . Pastor J Obert Kempson presented the report of the committee on parish education. The Rev. Luther Jeffcoat gave a summary of the work of the summer school for church workers. Miss Lucy Brady spoke of the development of the program of the Children of the Church. The Rev. Vernon F. Frazier told of the work among the youth of the church.

The Rev. George E. Meetze, president of the social missions board, reported for this body. Dr. Carl B. Caughman, social missions pastor for the synod, gave an account of his work. Sister Miriam Shirey, deaconess now serving in Columbia under the provision of the Lutheran Social Missions Society of Columbia, reported on her work with congregational groups.

Student work was discussed by the Rev. J. LeGrande Mayer; Miss Mildred Schalkhauser, student worker in the Columbia area; and the Rev. Oswald Elbert, NLC student worker. . . . The Lutheran Children's Home, Salem, Va., was represented by Cornell Reynolds, member of the board.

California Synod . . .

(From page 15)

Midland College, represented that institution and Western Seminary at the sessions. Dr. Beasom presented him with a $2,130 check which represented final payment of a $25,000 synod pledge to the college.

Californians will be stressing evangelism in 1948. The Rev. Royal E. Lesher, ULC director of evangelism, addressed the delegates and laid the groundwork for the synod-wide evangelism program slated for April.

Faced with a serious shortage of men in the ministry to match the mountains of population, the California Synod voted to establish a seminary on the territory of synod, preferably in the San Francisco area.

LIVING at luxurious new California Synod Home for the Aged, near Los Angeles, are veteran servants of Christ: Dr. Herbert Weaver, Miss Florence Welty (who went to India as a missionary in 1912), the Rev. Harvey Leech. The new home has room for 25 retired persons

Closing resolutions of co-operation with the present program of legislation and education of the California Temperance Federation showed Lutherans were concerned about the regulation of sale and consumption of alcoholic beverages in California. It was also resolved that at next year's convention an attempt would be made to join the National Lutheran Council groups and meet simultaneously in San Francisco to commemorate the 100th anniversary of the establishment of Lutheranism on the West Coast.

The convention closed as laymen and pastors rose in tribute to the leadership of Synod President Dr. James P. Beasom. His report revealed that he traveled over 40,000 miles by car, over 25,000 by train, 5,000 by plane, in fulfilling the duties of his office in 1947.

Redeemer Church, Macon, Plans To Double Membership in One Year

By D. L. Heglar

Georgia-Alabama

A program to double the membership of Redeemer Church, Macon, Ga., has been adopted by this congregation under the guidance of Pastor H. D. Kleckley and lay president W. H. Shiver. Confirmed membership is now 168. The project is being sponsored by the local Brotherhood.

A goal of $1,500 to support this activity was oversubscribed by several hundred dollars in 12 days. Sister Helen Michelke, of the American Lutheran Deaconess Motherhouse in Milwaukee, Wis., has been added to the church staff.

Redeemer Church voted to buy a parsonage Nov. 30. In December $5,050 was added to the parsonage fund, bringing the total cash fund to $9,650. Plans call for the parsonage to be bought debt-free by Easter. It will cost $13,650. During the year the congregation raised more than $12,000 for all purposes.

Building of a new brick church which will cost $18,000 has been begun by St. John's congregation, Rincon, Ga., the Rev. H. J. C. Lindler pastor. Ground-breaking

...THAT OTHERS MAY LIVE

SEND NOW

Food
Sugar, Shortening, Cocoa, Milk, Meats

Clothing
Suits, Dresses, Coats, Bathrobes, Stockings, Underwear, Overalls

Shoes
All Sizes, Rubbers, Boots, Slippers

Bedclothes

Sewing Materials

Thousands of men, women and children overseas face death this winter from hunger and cold. American Christians must help these unfortunates, many of them our Lutheran brethren. Tons of food, clothing and self-help materials are urgently needed.

Every Lutheran Church a Collection Center!

Ship to

Lutheran World Relief, Inc.
N. 13th Street and Bushkill Drive
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF

service was held Dec. 21 with the Rev. J. A. Seaboch, conference president, preaching the sermon.

Brick for the church has been donated by a member of the Methodist church of Springfield. Confirmed membership of St. John's Church is only 66.

In the same parish, Jerusalem Church has installed a new gas heating system at a cost of $300, and Grace Church has put in a new carpet at a cost of $700.

Dr. Richard L. Gnann, Savannah dentist, has just completed 25 years of service as treasurer of the Georgia-Alabama Synod. Dr. Gnann has been an active member of St. Paul's Church, Savannah, for 40 years. He has represented synod many times at ULC conventions.

A budget of $25,000 has been oversubscribed at St. Paul's Church. This is an increase of 250 per cent over the budget of last year. A building fund for a new church has been started. The local Luther League has contributed enough to equip a hospital room at the Tsingtao Lutheran Hospital. A young married couples' organization has been formed with an average attendance of 50 at monthly meetings. The Luther class of the Sunday school, organized in recent months, now has a membership of 50. It will support a mission parish abroad. The Christie Goerz circle of the WMS is paying for an Indian boy's scholarship. Other circles have packed boxes for India, China, Japan, and Europe. Dr. George J. Gongaware, pastor emeritus of St. John's Church, Charleston, S. C., is now writing a history of 53-year-old St. Paul's.

A memorial service was held at St. Paul's Feb. 8 for Dr. H. J. Black, former pastor. Dr. C. A. Linn, synodical president, preached. Others participating were Dr. Gongaware and Pastor John L. Yost, Jr.

Church of the Redeemer is the name of the new congregation organized on Wilmington Island, Savannah, Feb. 1, under the leadership of the Rev. Philip L. Wahlberg, pastor of St. Luke's Church, Thunderbolt, Ga. About 50 Lutherans and many other Protestants were enrolled as charter members.

Pastor Wahlberg reports a 32 per cent gain in membership at St. Luke's. Offering increases: Current expenses, 63 per cent; regular benevolence, 142 per cent; loose offerings, 98 per cent; and special offerings for benevolence, 45 per cent.

Haralson-Senoia parish, vacant for eight years, now has a pastor—Lloyd H. Seiler, son of the Rev. George H. Seiler, Lineboro, Md. Mr. Seiler completed his work for graduation from Gettysburg Seminary in November and will present himself for ordination at the 1948 convention of the Georgia-Alabama Synod.

The Gray sisters at Senoia sent a check for $1,000 to Lutheran World Action in late December. They had previously made a like contribution. Thus St. Philip's Church, Senoia, paid its 1946-47 LWA quota by more than 2,700 per cent.

The Plains, Ga., parish has completed a new parsonage at a cost of $6,750. At Christmas, members gave Pastor C. C. Helmly a pantry shower.

The Rev. J. N. Slice moved to Atlanta Jan. 1 to develop a new congregation in Southwest Atlanta. . . . The North Peachtree Road section of Atlanta has also been approved by the Board of American Missions for the development of a new congregation. . . . The Rev. T. H. Weeks was installed at Christ Church, Cullman, Ala., Jan. 25, by synodical president C. A. Linn. He began his work in Cullman Dec. 1.

Christ Church, Birmingham, Ala., the Rev. David F. Conrad pastor, was dedicated free of debt Nov. 30. Dr. C. A. Linn preached. . . . Laurel Hill Church, Effingham County, Ga., was rededicated and a number of memorials blessed Nov. 2. Dr. Linn preached. Pastor T. H. Weeks served as liturgist and conducted the blessing of the memorials.

Hershey to Resign as President Of Nebraska Synod; Accepts Call

By Paul Wiegman

Dr. J. C. Hershey, president of the Nebraska Synod, has accepted a call to become pastor of St. Paul's Church, Falls City. It has been announced that he will offer his resignation as president at next convention of synod, at Sidney April 5-7.

Nebraska

Dr. Hershey was elected synodical head for a three-year term at the convention in 1946. He will move to his new parish about April 1.

Total benevolences in the Nebraska Synod increased from $103,000 in 1946 to $116,000 in 1947. Apportioned benevolence stood at 76 per cent in 1946 and reached 80.35 per cent in 1947. Lutheran World Action was 50 per cent in 1946 and spurted to 78 per cent last year.

United Church, Columbus, voted at a recent congregational meeting to become self-supporting. Supplemental funds had been received from the Board of American Missions since the church was founded in 1930.

This congregation liquidated its debt Jan. 20, 1946. It reached both its LWA and its apportioned benevolence goals in 1947.

Nebraska Synod executive committee has allowed $150 for the synodical Luther League. This will be used for "expansion" in 1948.

Hooper—"Everything 100 per cent," says Pastor Paul de Freese of Grace Church, speaking of LWA apportionment, and the Forward Midland drive in his congregation.

Zion Church, the Rev. Paul Moessner pastor, reports that "1947 was a favorable year financially." This was the year that Zion saw one of her daughters, Miss Elaine Wagner, sent as missionary to British Guiana.

The Rev. George E. Mortensen, pastor of Trinity Church, Beatrice, the past two years, has filed as a candidate for the Republican nomination for Congress in the First District.

Fremont—A call will be extended for an assistant pastor at Salem Church. Pastor F. W. Kern reported total benevolences amounted to $9,272.25. During 1947, 19 opportunities to attend Holy Communion were given. As a result 99 more members communed than in the previous year. During the past two years the communicant membership has increased 46.6 per cent from 524 to 768.

Pastor Kern also pointed out that on an average, a total of 605 persons attended the main Sunday worship service as compared with 419 in 1946; 224 members were added to the congregation through baptism and confirmation in 1947.

Fontanelle—Achievements during 1947 for Salem Church, Fontanelle, Dr. M. A. Ritzen pastor, include: Installation of a $1,755 oil-burner furnace in the church;

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apportionment paid by 140 per cent; Midland College campaign oversubscribed; LWA paid by 139 per cent.

Dr. Ritzen says, "We do this without ever making out a budget. I tell my people what the apportionment is, they know what my salary is, and every quarter the checks come in."

This year, for the first time, an every member visitation will be made "to present matters of church life."

According to word received here, the Rev. Alfred S. Pannbacker, former Nebraskan who was for several years a member of the executive board of Midland College, has begun a new pastorate at St. Matthew's Church, Melrose, in New York City.

The Nebraska section of the Abraham Lincoln friendship train project is scheduled to leave Lincoln, Feb. 12. Dr. M. A Ritzen is the Nebraska central committee chairman of the Christian Rural Overseas Program. This organization initiated the new train for collecting food for hungry people in foreign lands.

"An unusual occurrence during 1947," reports Pastor Erich Petersen of Salem Church, Ponca, was the conducting of seven different catechetical classes: Three regular, one high school and three adult. Request for another class has been made.

With $30,300 in cash and credits on hand, St. Mark's Church, Pender, the Rev. Walter E. Rowoldt pastor, has voted to begin construction on a new church this spring. The new building will seat 441.

Presidents and parish education committees of both the Midwest and Nebraska synod met recently in Omaha with Dr. S. White Rhyne, executive secretary of the Parish and Church School Board. Purpose was to lay plans for Sunday school enlistment in 1948.

The plans worked out at this meeting are to be explained in meetings to be called by the pastors in charge. The two synods were divided into five areas as follows: Wayne and Norfolk areas, the Rev. R. L. Jobman, responsible; Hooper and Columbus areas, the Rev. Paul Wiegman, responsible; Lincoln and Auburn areas, the Rev. H. J. Goede, responsible; Hastings and Grand Island areas, the Rev. Ralph Ritzen, responsible; Oklahoma City area, Pastors Jobman and Ritzen, responsible.

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160 Attend District League Meet; Heinecken Speaks at Institute

By Christian P. Jensen

New York

Syracuse—Over 160 young people attended the Syracuse District Luther League missionary rally at St. Paul's Church, the Rev. Frederick C. Ellerman pastor, recently. Speakers were Miss Helen M. Shirk, secretary with the ULC Board of Foreign Missions, and Lin Nee Yong,

a former major in the Chinese army, now doing graduate work in Syracuse University.

President M. Frederick Clemens presided at the business meeting. Miss Annaliese Haas, missionary secretary, was in charge of arrangements.

THE TRI-CITY EDUCATION INSTITUTE was held in Redeemer Church, Binghamton, Dr. C. A. Ritchie pastor, Jan. 18. Dr. Martin J. Heinecken, Philadelphia Seminary professor, spoke on "The Responsibilities of Higher Education Within Our Church" and Dr. Paul C. White, secretary of the New York Synod, spoke on "The Responsibilities of the Parish Education Work with Our Church."

Discussion leaders were Pastor Melvin E. Yearke, Johnson City, and Pastor Herbert W. Hrdlicka, Binghamton. Pastor Paul J. Tritschler, Endicott, presided.

DR. E. THEODORE BACHMANN, Chicago Seminary professor, was a speaker at the New York State pastors' convocation held in Syracuse Feb. 2-4. His topic was "The Protestant Witness in Europe."

AFTER THREE MONTHS of reconditioning, St. John's and St. Peter's Church, Syracuse, the Rev. Viggo Swensen pastor, was rededicated Nov. 31. The chancel had been enlarged and recarpeted, and an altar rail had been added. Two members who are studying for the ministry—John Sanborn and Vernon Squire—assisted in the service.

CHANGE OF PASTORATE: The Rev. Luther B. Scheehl has resigned as pastor of Trinity Church, Herkimer, to accept a call from Zion Church, Cohocton. . . . Dr. John Dudde has resigned as pastor of Christ Church, Salina, a mission started by St. Paul's Church, Liverpool. The Rev. Arthur E. Barron, Jr., began work as first full-time pastor of the congregation Feb. 10.

CENTRAL CONFERENCE held a pre-Lenten retreat in St. John's and St. Peter's Church, Syracuse, Feb. 9. The Rev. Ralph Loew, Buffalo, was retreat speaker and the Rev. George Heck, Oswego, retreat master.

THE YOUNG PEOPLE'S LUTHER LEAGUE of Zion Church, Syracuse, the Rev. Christian P. Jensen pastor, held a winter retreat at Highland Park, Fabius, Jan. 31-Feb. 1. Pastor Jensen led the group in the discussion of the theme "Prayer and Its Power."

A TRAINING SCHOOL for church school teachers was held each Monday evening from Jan. 5 to Feb. 9 at First English Church, Syracuse, the Rev. Frank H. Shimer pastor. Over 60 teachers participated. Instructors were Miss Elizabeth Taft, Mrs. Harry Hudson, Miss Doris Kimman, Miss Ruth Wethje, Mrs. Brambeck, Miss Frances Buechler, and the Rev. Donald W. Prigge.

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Bellwood Churches Rededicated; Morris Wee Speaks at LWA Rally

By Ralph W. Birk

Altoona—Special services of rededication were held in Grace and Salem churches of the Bellwood charge, the Rev. John S. Hoenstine pastor, Jan. 11. Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, was guest speaker. Both churches had been redecorated. A new roof, and pulpit and lectern lights were also added at Salem Church. Funds for the renovation project had been oversubscribed.

Pennsylvania

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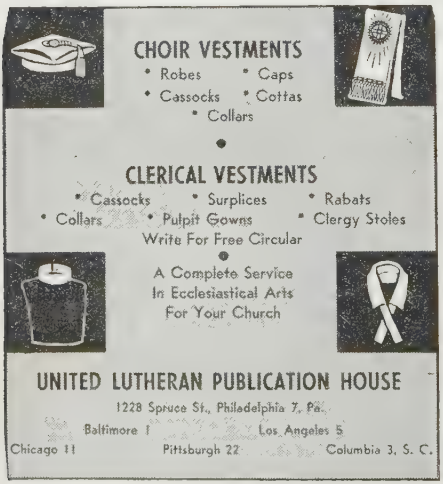
Dr. Morris Wee, of the National Lutheran Council staff, spoke to Altoona district Lutherans on the necessity of Lutheran World Action Feb. 1. The service was held in First Church. . . . Luther Leagues of the district were guests of First Church Leaguers before the rally. Miss Marie Lauver, teacher in the local high school, conducted a forum on "Christianity and Communism."

Missionary rally of the Altoona District Luther League was held in St. John's Church Feb. 6. Pastor George Haaf of Karthaus spoke.

Young people of this district have been conducting monthly youth nights in the Altoona YMCA. Approximately 200 Leaguers and friends attend.

Sister Grace Boehling of Brooklyn, N. Y., is new deaconess at First Church, Johnstown, the Rev. W. M. Holl pastor. She has assumed some of the duties of former Assistant Pastor Ellwood Hauser.

The Rev. Frank L. Ziegler's resignation at First Church, Windber, was effective Feb. 16. He has accepted a call to the Lemasters charge in the West Pennsylvania Conference. First Church recently cancelled $20,000 of its indebtedness on the present church building.

Monument to First Church Planned By Central Penn Mission Board

Philadelphia—Placing of a monument in commemoration of the first church building in Pennsylvania, erected by Swedish Lutherans in 1646, was considered at the meeting of the Central Pennsylvania Synod Board of Home Missions, Philadelphia, Jan. 21. The plaque would be placed on the lawn of Tinicum Memorial Church, Essington, and would be dedicated in connection with the 1948 ULC convention.

Pennsylvania

"At a site one mile south along the Delaware River, now a park of the Commonwealth of Pennsylvania, on Sept. 4, 1646, the first church building in Pennsylvania

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was erected by Swedish Lutherans at the direction of Governor John Printz and dedicated by John Campanius, first pastor and translator of Luther's Small Catechism into the dialect of the Lenni Lenape Indians," the text would read. "The church was discontinued here in 1700 and its membership and material assets transferred to Gloria Dei, Front and Christian Streets, Philadelphia, where it continued to be Lutheran until 1846. The Lutheran traditions of this earliest church were perpetuated by the organizing of Tinicum Memorial Evangelical Lutheran Church in 1919."

Special consideration was also given at the meeting to the needs of congregations in the synod that have no church buildings. St. Matthew's Church, Lancaster, holds its services in a basement; Good Shepherd Church, Paxtang, in a restaurant; and Grace Church, Camp Hill, in a community hall.

A bequest for $3,713 was received from the Elizabeth Keller estate. . . . Present at sessions was Dr. Arthur M. Knudsen, secretary of English missions for the ULC Board of American Missions.

ABOUT 25 MISSION PASTORS of the Central Penn Synod attended a conference sponsored by the synodical board Jan. 21-22. Dr. J. S. Ladd Thomas, dean of the school of theology at Temple University, was main speaker at the banquet.

Other speakers were: Dr. M. R. Hamsher, president of the Central Pennsylvania Synod; Dr. A. C. Kanzinger, president of the Home Missions Board; and Pastors Donald W. Herb, Arthur Yeagy, M. R. Gortner, Donald G. Doll, W. W. Barkley, H. S. Bowman, Lloyd M. Wallick, M. L. Tozer.

A contributing factor in the development of inter-Lutheran co-operation shown in this drive has been the Lutheran Laymen's Fellowship. This body will mark seven years of continuous monthly luncheons March 4. Speaker at this meeting will be Jesse M. Donaldson, first postmaster general ever to rise from the ranks of the Post Office Department.

L. L. Holds Pre-Lenten Retreats; Burnite, Muller Resign Pastorates

By GEORGE E. LITTLE

Pennsylvania

PITTSBURGH—Heading the list of Luther League activities for February was a series of pre-Lenten candlelight consecration services. One was held in both the East and Greensburg conferences and three in the Central Conference. These were at Bellevue, East End, and McKeesport.

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THE REV. D. C. BURNITE terminated a 23-year pastorate at First English Church, Sharpsburg, and retired from the active ministry Feb. 15. He plans to reside in East End, Pittsburgh. The Rev. John D. Muller tendered his resignation to the Shippensville congregation, Dec. 31, in acceptance of a call to an American Lutheran Church parish at Petersburg, Ohio.

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LARGELY THROUGH THE EFFORTS of an active membership committee at First English Church, Butler, the confirmed membership accessions totaled 105 during 1947. Ten were received by baptism, 40 by confirmation, and 45 by letter. Dr. F. C. Fry, president of the ULC, was the guest speaker at a two-day retreat for ministers of the Butler Council of Churches. He gave three lectures on "The Church and the World."

A FRIEND of Zion Church, Middle Lancaster, offered a gift of $1,000 toward a new organ if the congregation would match the gift. In two weeks the members raised the necessary amount. A new driveway has been constructed on the church grounds. The Rev. H. F. Obenauf is the pastor.

A friend of Rose Crest Mission, near Turtle Creek, has given an amplifying system which provides church music heard throughout the community. The congregation has erected a tower for the four loudspeakers. A new $275 sound system was presented by the Ladies' Aid Society to St. Matthew's Church, Crafton.

TOWER BELLS were dedicated Christmas Eve at St. Matthew's, Erie, Dr. S. S. Schweikert pastor. They were given by Mr. and Mrs. J. J. Bodner. The organist of the church, Jean Hunter Graef, is planning to present an organ concert every Sunday afternoon.

A PARSONAGE has been purchased by First English Church, Ashtabula, Ohio. Pastor Paul M. Ruff is dean of the community's leadership training school sponsored by 21 Protestant churches.

THE SUNDAY SCHOOL of St. John's, East Liverpool, Ohio, participates fully in a Community Religious Education Program which provides an hour per week of instruction for every school pupil in grades 4, 5, and 6. Pastor P. F. Obenauf is president of the commission which sponsors the project. Two teachers are employed.

DEBT REDUCTION at Calvary Church, Sharon, the Rev. W. E. Fruth pastor, amounted to nearly $5,000 in 1947.

LARGEST EXPENDITURES in the history of

Messiah Church, Wesleyville, took place in 1947. They provided a new electronic organ, new visual-aid equipment, new roof on the church, erection of a first unit for a parish house, support of five parishes abroad, and completion of a work project at Bethesda Home for Children, Meadville. The Rev. D. R. Poole is the pastor.

PROPERTY adjacent to First Church, Washington, Pa., was purchased recently at a cost of $15,500. The Rev. H. B. Ernest is the pastor.

FOR OUTSTANDING SERVICES in Boy Scout work, Mr. Paul Liner of Duquesne has received the coveted Silver Beaver award. He is the Sunday school superintendent of First Church.

NEARLY THE ENTIRE church edifice is being rebuilt at St. Paul's, Hazelwood, following condemnation of the structure some months ago. The other congregation of this pastoral charge, North Zion near South Park, has received a $500 bequest from the estate of the late Mrs. Margaret McGibbeny. The Rev. G. C. Vetter is pastor.

ST. PAUL'S, SCOTTDALE, the Rev. S. E. Kuhn pastor, will soon have new carpet for the nave and chancel of the church, and new lighting fixtures.

A PURSE of $500 toward the purchase of a new automobile was given to Pastor M. E. Cole at Christmas by the congregation of St. Paul's, Trauger.

WELFARE

Women needed

"You simply must help us at Tabitha Home or we are really going to come to a tragic situation." Superintendent O. W. Ebright of the Lincoln, Nebr., institution recently wrote this to pastors of all congregations which contribute to Tabitha Home.

"We have been running with but one nurse on third floor; two nurses on second floor where normally we had four; one matron in the girls' department," he continued. "There must be women in our congregations who are willing to come and help us. . . . We need women in good health with common sense and love of Christ in their hearts. No training is required. We pay $70 a month with all maintenance."

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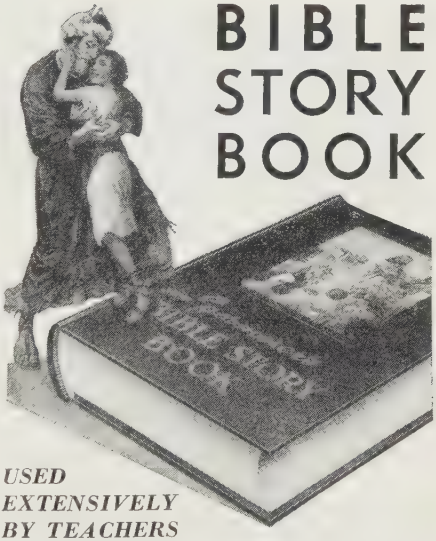

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Lutheran co-operation

Twentieth anniversary roll call of the Lutheran Inner Mission of Washington, D. C., was started Jan. 14, with a commissioning supper. Co-operating in the drive were laymen from the Augustana Synod, the American Lutheran Church, the Missouri Synod, and the ULC.

Chairman is Harold Hegstrom, superintendent of the National Training School for Boys. Co-chairman is John W. Boehne, former Congressman from Indiana. One of the team captains is Roy C. Frank, assistant solicitor of the Post Office Department.

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York County Pastors Attack UMT; Empie Tells Use of LWA Funds

By Paul Levi Foulk

Pennsylvania

York—A resolution opposing passage of any federal law "making universal military training mandatory" was unanimously adopted by the York County ministerial association recently. Sixty clergymen approved the action.

The secretary of the group was authorized "to inform our representatives in Congress of this action" and to "request all representatives in Congress to vote against" universal military training.

Dr. Paul C. Empie stressed the need of providing "instruments of education" to Lutheran clergy and lay teachers abroad at a meeting in York Feb. 1. He announced that of the $4,000,000 sought for Lutheran World Action in 1948, $3,000,000 will go for "spiritual reconstruction and rehabilitation in Europe." This will include aid to pastors and church educational and welfare institutions, construction of emergency churches, and production of religious literature."

Remainder of the money will be used to support "orphaned" missions in the Far East and to finance a domestic program featuring a ministry to veterans, migrants, and GI students. More than 300 attended the York meeting.

"If there is not a return to the principles of Christ, chaos and destruction will be inevitable," Dr. Bernard C. Clausen, Cleveland, declared in York recently.

The Rev. Ralph C. Robinson, Spring Grove, is using a wire recorder to carry the church services to shut-ins. St. Paul's Church recently granted a $500 increase in salary for Pastor Robinson.

The Rev. Donald W. Brown has resigned as pastor of the Breezewood charge and is

now living in Hanover temporarily. . . . The Rev. John L. Lenhardt has resigned from the Rossville parish. . . . The Rev. Frank L. Ziegler, native of Hanover, has resigned from the Windber church to accept a call to the Lemasters charge.

HERE AND THERE: Dr. Harry L. Saul, Carlisle, and Dr. J. M. Myers, Gettysburg, were scheduled to speak at the pre-Lenten retreat at the Church of the Abiding Presence, Gettysburg Seminary, Feb. 10. . . .

Zion Church, York, Dr. Raymond Samuel pastor, will observe the centenary of its founding in February. . . . The Knubel-Miller lectures will be presented at Gettysburg Seminary March 8-9 by Dr. Joseph Sittler, Jr. Meal and room reservations can be made for those who wish to stay at the seminary.

Place of Synod Meeting Changed

By OLIVER F. WEAVER

PLACE OF MEETING of the Rocky Mountain Synod has been changed to St. Paul's Church, Albuquerque, N. M., according to action of the executive committee, Jan. 26. Sessions will be held in May.

Originally the synod was scheduled to meet in Calhan, Colo. The switch was made because the Rev. Hugh Dowler has resigned as pastor of the Calhan church to accept a call from Trinity Church, Laramie, Wyo.

Rocky Mountain

TWO OTHER PASTORS in the synod have recently resigned. The Rev. William A. Hover has left Trinity Church, Laramie, Wyo., to accept a call from Mt. Carmel, Ill. . . . Dr. R. B. Wolf, pastor of First Church, Colorado Springs, Colo., has tendered his resignation, effective April 1. He has served this congregation for 38 years and has been in the ministry for 54 years. He has been named pastor emeritus.

Two days after his resignation, Dr. Wolf fell on the ice and broke his hip. Physicians report that his condition is good.

LUTHERAN CHURCH OF THE HEIGHTS, Albuquerque, N. M., has purchased for $5,000 a site in the eastern part of the city. The Rev. Homer W. Berner is pastor.

ONE OF THE WMS CIRCLES in Messiah Church, Denver, Colo., recently voted to assume the name of "the Jessie Weaver Women's Missionary Society." In honoring Mrs. O. F. Weaver the group noted her activities in the local and synodical societies.

Synodical Rural Committee Wants Missionary for 44 Vacant Churches

REQUEST that a full-time missionary be assigned by the Board of American Missions to care for the vacant rural parishes in the Virginia Synod has been made by the synodical committee on rural church program. This group pointed up the problem of 44 congregations in the synod which had no pastor. Baptized membership in these was 3,907.

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"Main reason for these vacancies is the present shortage of available pastors," Pastor H. E. Poff, chairman of the rural church committee, reported. "Most of our rural parishes are small, weak, and scattered. They are therefore the first to give up their pastors to larger fields of service and the last to receive them back again. Perhaps this is as it should be, but the fact remains that the small rural parish suffers first and longest."

Program suggested for the missionary was: 1) To conduct pastoral services in the vacant rural parishes and congregations. 2) To assist in the supervision of pastoral supply service. 3) In co-operation with the committee on rural church program, to make a thorough study of the problem and set up a long-range program adequate to meet the difficulties.

"The Lutheran way of bringing peopl into the church is primarily through th teaching method—catechetical instruction," Pastor Poff continued. "Other denominations hold their revivals and take in members whether they have full-time pastors on the field or not—a method of stimulating, holding and even increasing membership in vacant congregations. . . . When we do not have pastors and cannot ge them, our vacant congregations are at a standstill, and soon we start losing."

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DECEASED

Henry Allen Leader

Dr. Henry Allen Leader, 83, pastor of Zion Church, Litchfield, Ill., for over 30 years died Jan. 2. He was born near York, Pa.

He was a graduate of Gettysburg College and Hamma Divinity School, which honored him with a doctor of divinity degree. His pastorates were in Richmond, Ind.; Middlebury, Ind.; Convoy, Ohio; and Litchfield, Ill.

In his entire ministry of over 50 years he did not take a single vacation. Said he in his autobiography: "I could never endure the thought of idleness, but felt better in the harness of the Lord."

Surviving him are two children: Mrs. Mary E. Kleinbeck, Litchfield, and Robert M. Leader, Elmhurst, Ill.

The Rev. Ezra Keller of Hillsboro, Ill., conducted the funeral service. Assisting him were the Rev. Hugh Paton and the Rev. W. N. King.

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Carrol I. Morgan

The Rev. Carrol I. Morgan, retired pastor of the South Carolina Synod died Jan. 28 at the Columbia, S. C., hospital after a short illness. Funeral service was conducted in Faith Church, Batesburg, S. C., Jan. 30, by the Rev. Raymond R. Ellsworth.

Pastor Morgan was born in 1873 in the

Cedar Grove section of Lexington County, S. C. Before ordination he studied at Lenoir Rhyne College and Southern Seminary. He served pastorates in South Carolina, North Carolina, and Virginia and taught Bible in Summerland College for Women when it was being operated in Batesburg.

In 1911 he was married to Miss Lillie Tyson of Salisbury, N. C. Survivors, beside his widow, include one daughter, Mrs. R. S. Ludwig of Quicksburg, Va., and one adopted son, Keister Jumper of Prosperity, South Carolina.

Carl Mumford

The Rev. Carl Mumford, 70, pastor emeritus of First Church, Ellicott City, Md., died in Thurmont, Md., Jan. 28, from a heart condition. He had been critically ill for two weeks.

A graduate of Gettysburg College and Seminary, he was ordained in 1903. He served parishes in Trenton, N. J.; Littlestown, Md.; Union, Pa.; and Baltimore, Md.; and Ellicott City, Md.

He was survived by three sons, all of whom are ministers, and two daughters. The sons are the Rev. Karl Mumford, Glen Rock, Pa.; the Rev. J. David Mumford, Bucyrus, Ohio; and the Rev. Paul J. Mumford, Turtle Creek, Pa. The daughters are Miss Lois K. Mumford and Miss Mary Ruth Mumford, Gettysburg, Pa.

Funeral services were held in Frederick, Md. Officiating were Dr. Charles J. Himes and the Rev. Herbert M. Payne.

ULC CALENDAR

FEBRUARY

19. Canada Synod, special meeting. St. Peter's Church, Kitchener, Ontario. 2 P. M. To consider matters pertaining to home for the aged. C. R. Cronmiller, secretary.

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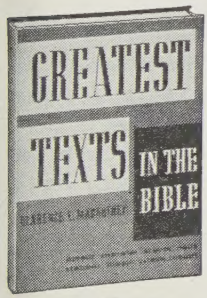

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IN CONCLUSION . . . . . .

ONE VERY WARM DAY last June I was almost a European refugee myself. After a 24-hour bus ride from Germany to Sweden I arrived in Lund very hungry, thirsty, tired, and dirty. Furthermore I could not find any place to stay.

Along came Dr. S. C. Michelfelder. The fact that he is the executive secretary of the Lutheran World Federation didn't seem to make any difference. He phoned a hotel, called a cab, carried off 75 pounds of my luggage, loaned me Swedish money. It took him about five minutes for all that. By the time I reached my hotel room, along came Dr. Michelfelder to make sure everything was all right.

That was a sample of the Michelfelder brand of stormy efficiency. In the manner he solved my problems, he has attacked some of the greatest problems in European church life. He has been able to locate valuable supplies and equipment when they seemed hopelessly unavailable, has moved swiftly to get them where they are needed, and has stretched to the limit the dollars on hand to pay for them.

IN A FEW HOURS' time he managed a deal in Sweden for the raw materials which made possible the printing of a book of religious instruction for children in the Russian zone in Germany. I got a copy of the book from a friend in Berlin, and was thrilled by the way in which basic Bible knowledge has been presented briefly and clearly.

Dr. Michelfelder has been promoting the plan for building rubble churches in Germany. . . . Thirty of them are being constructed at a cost of 300,000 Lutheran World Action dollars for congregations which have no place to gather. Such facts are probably not known to our friends in the Missouri Synod (see page 6). Fortunately the rest of the Lutherans know and support these bold efforts that are being made to keep alive the spiritual life of our brethren overseas.

EUROPE IS STILL in the middle of its postwar crisis, Dr. Michelfelder told his audience during his American visit. By March 1 there will be no potatoes left in central Europe, he says. There are not many cattle left. Stocks of seed and fertilizer are exhausted.

Recently Lutheran World Action secured 33 tons of seed wheat for planting church lands in Hungary, he reported. This might be called "material aid." But no line can be drawn any longer between "material aid" and "spiritual aid," Dr. Michelfelder says. The bodies and souls of normal human beings are rather toughly knit together.

What we have given Europeans is not much in proportion to their need, "like a little fire extinguisher at a 12-alarm fire," as Dr. Michelfelder described it. But this small gift from brethren far away has a remarkable effect. Faith and courage are sustained by such evidence of love. There are times when a cup of water, given in Christ's name to a thirsty man, is worth more than a super-orthodox lecture on confessionalism.

In such a day as this we may be grateful that America had such a man as Dr. Michelfelder to send to Europe. He and the others who represent us overseas are great builders of the new world which shall surely arise over there in due time.

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Yours sincerely,
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